RVE and Rule of Life

A Direction for the Enamination of our Spirituall efface, and for the guiding of our whole course of life, (seconding to the Word of God whereby wer mult bee nidged at the last day) to helperto preferre visiom Apostatie, or decaying in grace; and to further our daily growth in Christ.

The tenth Edition.

1 What Arcusch wer mit receive from Sacraments for our contains afficience fanour and exernal falliants

2 A briefe direction for our p full receiving of the Lords Su

Two flore helpes for Prayer for prinate Fa

Dest. 30,15, Behold . I have for before and good, death and curity

i Sen 240, Then ther honour me, I will be deleated

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To the right Honourable, HENRY EARLE OF HVNtingdon, Lord Haftings, Hungerford Borreauz Molines and Moiles, my lingular good hand ear Sugar with about oly Saints, which



bane con before you: yet to forall to you Have fludied (right Hone rable) what way I might manifest my thankefull minde for the exceeding favours wherewith t and mine are bound unto your

House for ever. I finde none more likely? then if I might adde somewhat (after the faithfull and happy travels of others) vi syour prefent and immertal benear

The Epiffle

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Considering therefore, that the God of beauen bash fer you in so bigh a place not onely in his come eye, but also in the view of your Courry, to bee beholden of all as a marke, for the salvation or perditi-798 on of very many; and that little faults in your Honour must needes much blemish you, as a vertuous life hal make you glorious: I have endeaoured for my part, to put into your hands etrue classe and perfect 99 Mappe, A glasse which will not flatter you in thewing your foots, because it is the 642 Lords: A Mappe which will not deceine you for the narrow was of life, because it is bounded by the Lord himselfe, trouden by our Sautor with albhis boly Saints, which bane gone before you: yet fo small, as you marener carry in your to one. My hum ble fuit at the ban cof the Lord, and year Honour, is this, that when wan have tried theursabe lash (poberesthe fuper stition Rapilts french some boures daily in their blinde denotion you would bind your felfe by a costant purpose of hart before the Lora to spend but one houre meekly besides other your boly exercises in viewing your self a this Constall Glasse, definous to clense your

foots hereby, and to confiden yours and it Plaling cording to this Mappe labouring fa sadi PROPERTY OF rest your Steps. For festing your falls with resolute purpose of beant to walk barely all your daies, you have the Lords and pro-Mar. 8.26. Douice 8,7,8, mile that he wil make you truly benever ble in the fight of men acceptaint of 28.10,13, 13, Apoc. 10.5.51 your Progenitors of as sour very concinics 16,01.01.10.11. Shall acknowledge it cobec afreid of your \$ 1.35;36n Pet. 3-1.13 And that he will moreover prolong your 18.c1.67.101. daies, and give you a guard of his elerious 50.24. Angels for your fafaty to bear you in their Plal.91. 11, 12. and 34.7 hands in the day time; and in the night season, when you are secure, to pitch their tents about you. Your Country shal be bles-King,10,8,9 sed that ever God vouchsafed such a light unto it. Where any point feemes abutfut, there make a marke: walke in the reft, on-Fhilg, 15. till the Lord cleere that unto you. As this shall adde unto my ioy: so for shoulads who 100 now pray for the increase of this bonour. many times ten thousands shal ever praise a Toh.r.a. the God of heaven for you. Now is the time; all mens eyes are upon you Tour Honour knoweth the prouerb well, Magistratus virum indicat. Strive forward cheer-

fully (most noble Earle) in this narrow way

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The spille, &c.

of life recearding roshe hopes now lone Plal, 119.59 conscioned of you fallowing becrein all the between of the beauchty terufatems and 13. 16. A you fast like with their immercally: but ar. 8.36; if you shall survive so the broad way of all £7.13. therwoold (which she Lord farbid) you perife wish she Worldescrually. The Angell Apoe 10.5.6. bash foorneit, Time shall be no more: but Luk-12-20,31, \$1,35,36. ben foone it is with newne unto you. Take * Petiz-7,13. is now while it to called to day : pay Mal.46.13.8: more power, and fine for ever-10.24 risdia no more. Dateir 21330 rof slopal Pal.91.11, 12. and 34.7. ends in the day river and in the night cason winen you are secure, to pitch their is about now Nour Country last be blefsharener Convanch (afed Such a light TENNIES COMPROMITED WAS ABROKEN and the singles in the self, dutrible, if the Lord cheet that were not As this east ad to experience ion for or esoupade who warm Your Honours for euer (199 that ener praife moft bounden. on Take Hos THE CHANGE

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Onlidering

Onlidering (Christian Reader) that in energy place all those who have found any found composition the Gospelly are

defirous to expresse the same in their conversations, by walking in thankfulneffe, as it becommeth the fervants of Christo adorn their profession thereby and yet notwithstanding the greatest part doe much faile herein; I have thought it my bounden duty to affoord vito them fuch helpe as God hath vouchfafed me in this behalf. For alas! it is too manifest, that too many, cutin of them, do omit fundry and those most necessary duries: as by looking perhaps to some of the duties of the first Table. neglect the fecond, or to the fecond only, omit the first, which is called the great Commandement: Or looking

onely to the Law, are too thort for the Golpell or boatting of faith, regard not workes.

Others lye in fearefull fins through ignorance hereof. And very many are observed daily to fallinto grievous offences, to the dishonour of Christ, and differedir of their profession: yea, to the grice of the godly offending the weak, hardening the vingodly, opening the mouthes of the Papilts, and Atheilts, with all the prophate, to blafpheme that glorious Nume whereby wee are called ... And not onely fo, but more al-Chosenwounding of themounecons leicneer and giving advantage on Saung to accuse them before the Lord Suns doyallo, of mole upright hearts, & who hand made good proceedings in god linelle, are yet knowne to lye langui thing under the burthen of their finnes; Some of Gods difficature of through want of knowledge how to finde our their pecial offences, whereby their considere disquieted, and Gods hand doth lie for healify wpomehems. ther

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ther they be in the favor of God or no: Great multipudes in all places ordinarily to thrust themselves vorcuerently into the presence of the Lord, to the word facraments, & all other exercises of the fervice of God, without any examination or preparatio of their hearts before, to the provoking of the grienous wrath of the Lord thereby. Now for these & for all other, whose dehre is to walke with God, and to be pleafing unto him, finding the was feligity that is in godlineffe. I have thought my felfe bound by the Communion of Saints, toroffstrabis myoppore labour , which furth was windstraken for my felle and Come private friends; the better to prenegati the former euils, & for the more casic obtaining the benefits following Such nearefull warch. Herein I have vied the helps of fundry learned and godly Divines, following chiefly the direction of those two worthy scruants of God, "M. Green bam and M. Berkins whole writings were the first occasios of thinking hereof: the one requiring this examination ecoffarily vatorue &

a M. Greenham in the difort of an affulled confeionce, pagit 39 M. Perkinathe praffice repeatance.

found repentance, the other for the thorow euring of the wounded conscience. And hence also I have beene more incouraged to make this publike. not vpon any vaine or by respect But by fome gracious experience which I have knowne of the profit heereof in both accordingly respecially in resto ring forme of no meane note, from much trouble and horror of conscience, to exceeding loy, and fitting affurance, when all other meaties have failed. Neither can this feeme frange to any confidering it arights for what is it that brings that peace and loy of conscience paffing all ynderstanding to a Christian foulc. but an affured tellimony of our conscience, that through faith in Christ lefus we doe not lie in any one finne, fo far as by wife fearching we are able to find it out but hate and abhor even the very least and contrarily that fince we beleeved in Christ, we have begun, and fo firiue on forward to walke in euery commandement of God without reproofe: and that of true love to our Lord and Saujour. For to fuch a foule onely

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onely all the Promises doe appendine, as they are applied through the whole booke of God. In a word; I have beene more emboldned, by obserning daily, how on the one fide the godly Preachers vpon euery occasion calling men to repentance exhort all earneftly with the Prophet deremy to examine and try their waies and turne againe vnto the Lord, if ever they will finde mercy with him. Which worke of examination hardly one of very many knoweth how to perform in any good measure, as may bring true comfort vnto their foules. And on the other fide confidering how many of our fim ple seduced brethren, have bin drawne to a diflike of our Religion, and a likeing of Popery, by this especially, because ours (as they say) is a religion of carnall liberty, theirs of holineffe: ours full of divisions and vn certainty, theirs of perfect vnity: That they also may fee hereby, that ours is indeed a religion of perfect holinesse and vnicy ore scribed by the Lord himself, whereinto so many of vs as are truly called to

23.61, 32.

Efa, 1, 12, Deut.4, 2, and 13,31, 32,

Ad.19. 48. 2 Tim.2. 25.

Apoc.14.9,10,

the found profession ofit, doe frive inflandy to littaine day & hight : fo worhipping the God of our fathers in fpie rit and muth, walking in the felfe-fame narrowway of eternall life: And that all their imagined holineffe is mo thing for the most part, but meen fire perfection in outward themes of miens innentions, concerning which God will askerhem opeday, Who hath required them at their hands l'altogether neglecting moth of the duties of true piety as those of the first tables That fortheyo, penceining how they have beene delided, brings (at least some of them whom God hath ordained vnto life)come ont of the frame of the Divel andlibybethemfeliestows again iforo escape what coment which all chaores ceine the marke of the Beaft, by any fuch fubmiffion to that Roman Anna chriff, must endure for ever il With whom this holines of our religion cannot prevaile, let them open their eyes, and behold what enident witnesse God hach given unto it from Heaven, and agailiff. Popery insthese durindayes qu conC

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confessed by all for the present, valesse more obstinate then Pharae: I appeal to their consciences: first, in our three miraculous deliuerances, as of Ifrael from Egypt: (The first from the intended inuation in Am 1588 by the windes, aftergenerall fasting and praier in all the Land, The 2 from their long threatned days by bringing in our Soutraigne King in fuch a peace, through a feate cast on the enemie, that a dog did not waggabis tongue again & vs. The third from the Gun-pawder plot at the very inflants (by their owne Letter and inimediate motion of the heart of our King, Secondly, in making their own bloudy denices, their owne and onely ruing Thirdly, in manifelting to all the world, that Poperty is vpholden by lying and murther, the speciall workes of the divella & brands of his fernants and that God himfelfe hath alone vpholden the Gospell against all the subulty and power of Hell. If notwith standing these and all other meanes whereby the Lord hath to oftend to clearely continced them, they will fill

Exod.II.7.

& He hos

feethemselves with Pharach, to light a gainst him and pursue their bloudy prai etices against his Ifrael, they may proceede : yet let them know for certaine, that hee will once againe get himselfe greater glory of them in the heart of the Sea, in their vtter ouerthrow, and our final deliverance from them, when he hath first sufficiently humbled vs by them, and prepared vs thereunto But for you, my brethren, who have feparated your felues from communion with vs and with our Affemblies, or are inclining thereuntor b would crave thefe two things of you. First, with what foll rir you can condemne that to been true Church of God, which protefted ing against all the Idolarry of Antichrift, professeth all this way of life. which who foeuer walketh in is vndoubtedly the Child of God, and shall have eremall life; notwithflanding all his other errours, flips and infirmities? 2 Howwood dare depart, or draw others out of the bosome of the Church to so many euils as much needs follow vpon you bodily & spiritually seeing out of

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the anestheren is no fileation in the Hickory war lest wherey dehire of allowe promiles made vino it, and it of all time comfort, prouldence, & proteenon: I cat you min bleen en belante I am per fwaded that thany of you the le profest and strike to walke with 18 in all this way of the and to hetpe the inward communion with vi howite uerd through vouer-great a concert of your owne perfection, and disconvent ment dereapon, will the vichantsblacemating of your operfice 300 666666666 hade made this griddous tent for the life THE SHE BELL CHILD SERVED BUT THE hope (sas Pearnelly pray day and night) that God will ple wade you to ctui ne main vinte the Pekis of shan ! and impowed this your partitle my but benerous fale; And for all of your Bells hed in the Lord, who holding found he Communion of Salms do profest incerely allehistruthlop God to your immonality, and defire the peace and prosperity of Sion, I humbly befeech rous in the Name of the Lord fellis Chris

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Christ, and by our appearing-before

m, that we gur felues looks well to mele two things in Fust, that we energ one of vs endeavour to walke more warlly and conferenably in every part of this way of life as in words we profelle, that wee be non condemned of our owne consciences. And secondly, that we learnest o loue them most, who walke most holily and unblameably herein, as they are most dears, wato the Lord. And then shall we soone see all our contentions at an end, the Lord plorified in our boly agreement, and ragnifying his power and mercy in continuing out deliverances, and the destruction of all our enemies; (The Kingdome of Christs come with powere the kingdome of Saran and Anichrift to fall downe like lightening. Pandon me therefore, that I have prefuned to offer this voto thee, feeing that how plaine focuer it is, yet it may proue profitable (as I hope) to many houland poore foules, who want leyure or ability to fearch greater voumes being to briefe and casic for all: and

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To the Reader.

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and allochatar may bed for med as the widdows mire thrown into the treafory of the Lord, and the fureft bledge of mykare for my Chtiftian friends. and wind shears defire rowards the Church of God! being that wherein! my felfe have eyer found true comfort. If thou be one; who by reason of thy ripenelle and perfection idespisalt irus having no neede of any fuch help by wit haue compassion on thy breshien acither knowest thou what a day may bring forthe Or if show feelf the good thatmay come to year many by luth acquise beloe to perfect that which is here then beguns or at leeft, if God ball penimade theodof the benefit which Frek. 9.415 thy fello mailt reape bereby spend one hours wish me constantly enery weeke in trying thy waies and turning thy feet into the rallimonies of the Lord. If thou thinke the whole course ouerlong, yet thou mayest soone runne o. uer the feuerall heads, chiefely of the Linvand Gospell, taking most paines a They are in those which most neerely touch most per let thine owne wants and infirmities, after down in [mall leners to bel B 2 thou. herein.

then haft marked them out by diligent observation of thy selfer So striving hard forwards towards the marke. Or if thou fay, that forme duties due not concerne thee the 45, & 6. benefits of this Examination will teach what ye romuke of the whole. And then as I cannor doubt of thy hearty bifection and supplications for me, for the whole land thall fare the better for thee and thy praiers, though the chiefe comfort and bleffing fittll turne into thine own bosome. This watch of the Lord duly observed, being whito thee as the Arke of News, what ends focuer come vpon the world, thy Lord and Saluelt that be glorified by thee, the godly edified by thy boly example, the wicked converted or at least baue their od wir gemouthes stopped, and beign ni feet into thandition in the Lord total Fried thinke the course course long, yes thou mayer doone runne o. uer he feuerall heads, chierely Hurnd Golpell, taking anoft paines those which most secretarion touch hine owne wants and intumines, after

2 Pet, 3.5,7,8, 9. Gen: 7.1

Ezek. 9.4.5,6.

a They are for a polt pare let down to forall kentra to be p The Convenes.

The Contents. Ecessity of the present and constant practice of the examination of our felues. 2 A fumme of prayer to bee used before our examination. 3 Some specialt places of Scripture to be in our hearts continually. AThe first thing to be fought is the alle rance of Gods favour : And How to try our estate. Meditations to make our examin tion more powerfull. 6 Rules for our better direction and com fort in our examination. DAGE 26 7 The Glaffe of the Law or the examina. tion of our lines by the Law. 8 The Glaffe of the Goffell or the examination of our faith thereby. Dage QI o The benefits of this examination duel practized. Lo Some necessary questions of I Senselesnesse in sinne. 2 Obstinacy in sinne. Whether any, but those who labour

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The Contents.

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er holinse can have any found comfort in Christ. page 124-125 4 How fo many fall backe to coldnesse and ake-warmene DARE 125 of finall Apostafie or backe-fliding, 127 6 Ham to recour the feeling of Gods fanour and to obtaine the removeall or lanstiffing of enery inagement of crosse. 129 TWhen we may have certaine affurance of PAge 13 1 Gods fanous 8 Hinderances of our assurance of Gods FAHOUR page 132 9 How a found Christian may want this allurance for a time. page 122 16 The most infallible meanes to attaine to the ftrong a urance. page 136 11 The Sacraments a beloe to our affupage 138 rance. 13 A briefe manner of preparation to the Lords Supper. page 141 What we are to doe in the time of the 4dministration of thu Sacrament. page 145 12 What we are to doe after it, page 148 A Some peciall prefernatives equinft every finne. 18 Meanes to keepe almaies a tender can-PARE 152 cience. Lecelcitie

Fes ? ledT Amos \$.15 Necessitie of the pre 19,64 9.33 PLied Type and constant practice of the .r megir mination of our felues. 243,4,5,b. left it is the commandement Gen.17.1 of the Lardin fundry places Se of Scripture or the practice of this dearest fernants Plat. 1 baulo 414, 5 Lam. 3:32 49ad 119.1.22 St. F. Cor. 11.28.2 Con. 13.5. Pfalm 119.6. 6,99,100,101, 105,112,160,167, 68. Pfalme 1. 1,2. Job 10,2,3,150 di 3.1 Low 2 Without this particular triall a man Lohnis.IS. pay be a notable hypocrite having aname o line or yet be dead and so not ones de cius others, but even his orene foule, when e thinkes himselfe in the best case, Act 6.9. 10. 11. 1 Tim.J. 12, 16. Tit. 9. 2 ph. 2. 1.3. Apoc. 3.1. 8. 3.1 Tim. 5.6 3 Without this (as will after more ap-Luke at 34 are no man can have any found comfort, Apoc.3.3.846 ut horrowr in the day of death or of any

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t Thel. 5 2,3.

Pfal.144.15. Ames 5.18, 19,& 9.2, 3,4.

Pf. 193.17,18, 110hn 1.7. and 243,4,5,6.

Gen.17.1.

Pfalm 1.1,2,3. 119:1,2,& 7.

Mel 1.6. lohn 14.15.

Mat.15.21,23. Iere. 17.9, 10.

2 Cer.13.5.

Rom. 8.17, 32.

Cor 3.32,13

sotable calamity one or both of which will contamine come voice all the walls, now knowed bow fuldenty. For hell hone can have true comfort then, but hee only that knowed that Godies his Godieve that he presently in his favour. Secondly, none, can

shen be affared of his fauour, but anger!
Saue only he that undenoureth to walke in
euery Commandement, and to turne from
euery Confilway. For, God is only the God of

(web. All the promises and tender of the Scriptures run onet) for such Though other mednes be profitable herounts, yes none of them can give this sound assurance; betause this indeauour to perform

a constant, theereful and sincere obedience is the onely true triall of a good child, an obedient servant, a loyall subject, a faithfull spouse: and finally, because according to this indeauour we must be indized. "an

for that, mans heart is decestfull about

4 No man can have comfort in any thin until bee know that hee is in Christ; an Christ his, and in him (which is only here

by tried) of (o be, by Christ; made an Verniff all Reuclist y Matth. 7 233

5 Som

& Some grianous inderment miry lie voon us seither for lining in some fin which we know not of, or for omissing fowe days which hereby wee might removeron elfe God may deny ws some speciall blessing ? which hereby we might obtained his met 6 The deferring of this works when God sals us untoit, may either pronoke him to cut off, that mee Shall never have timato dae it afterson no bearts to docite or that wee hall find no comfort im doing of it was no place to repensance for defer ring it fo long, but a right cous rocempence that he will not bear ous when we could becan le mee mould not beare bin calling and reging to don't before mben hee Examenation, and frielly objection

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Lastly, for want of practizing this duty of Examination, sheldes that we may indanger our selves to bring woon with eseweral ends that sollow impenitency in any sin (set down after, page 23,24,25,26,27.) and also deprive our selves of the benefits & comforts sollowing egodly life (p.29.30,31.) and which are obtained by such a carefull examinatio & Watch mentioned after, page 148.149,150. &c.) wee may looke

lames 3.39,40
25am.a1.1,3,3
Lof.g.10, U.44Ezod.4.241 Cor.11.29,
Leremy 6.24Pfalmo 81, 13,
14,15.
Pfal.9 5. 7, 10,

Rouce, at and (-1, 1, 2, 3, 10).
Plates. 8, 9, 10

Heb.12.17. Heb.61,2.to 7 and 10.23, 24.10 27. Prou.1.24 to, 28, 100,08. 8 20mal. 8.8. 7.18. 118. 159.

1 fabri 2.19. Mat: 4.24, 25

1111.95.7.10

Reue.s. sr. and 3.1, 2,3,19. Pfal.f1.8,9,10

Heb. 1, 1:00 Heb. 1, 1:00 7 and 10, 23, 24 10 27. Foul. 12 2 10.

tooke for this fearefull indeement, To kecome Apostates and backe-sliders from God for not zoing forward in grace, and fo either to fall from him weterly if we were buy hypocrites before or being his children indeed, that yet the Lord will thereforesome open us on a fudden, and bring wpon as some great affliction, watill wee remember from whence wee have fatten, repens und recover our felues, doing our first markes or rout Gods hand may lie beauty wpon we all the dairs of our life, as indican David after his adultery; as followethin the exterof Apostafie. And therefore if we would escape these enils, it is necessary that me costantly practise this

Examination, and frielly observances

Legitly, for add to distributed with a day for Lord Wards of the words of Lord Wards of the words of Lord Wards of the word in any and also deprive of the benefit of comforts follow with a day seed to be benefit of comforts follow with a day lack a day lack a lack of the committee of the lock of the benefit of the lock of the

poore wretch do humbly beingen thy

Lord, I scele my selfe so blind and full

A Prayer before, our examination, for our right and fruitful practice of this great and the are in fruit of the information o

To be vsed either in this forme, or more briefly according to our holy more more more more supposed to the sup

H in flow in fig.

H most holy God and louing Father, who leeft in lecret; and rewardest openly; and hast commaunded all thy Chil-

dren to watch & to pray continually; and to this end to examine and to try their hearts and wayes, that they may ever have thy favour and bledling, and be affired never to bee confounded, whilst they endeanour to walk voightly in all thy commandements:

Pfalme 1942. I ere, 17.9, 10. 2 Perce 19.

A roc. 2, 7.

A roserbs 17.3

Heb. 3.12, 13.

Pion 4.23.

Hob. 6.13, 4.35.

10.23, 24, 25.

Exo. 4.24, 25.

1 Cor. 11.28.

10.21.

Ico. 7.25.

Ico. 1.28.

Ico. 1.28.

Mar. 5 6, 40, 41 Zach. 3,1,3,

Luke at. 36.
Pfal. 4.45,6.
Pfal. 1.1,2,8.
Pfal. 119,1,2,3.
4.
Pfal. 119,8.

leime 51.

Pfalme 19,12. Iere, 19,9, 10. 2 Peter 1.9,

Apoc.3.1.
Prouerbs 17.3
Heb. 3.12,13.
Prou 4.23.
Heb. 6.5,4,86
10.23,24,25,
26.
Exo. 4.24,25,
26.
to 21.
Iere. 5,24,25.

Mat. 3 6.40,41

Mar. b.s.

Zach.3.1,2,

Luke 21. t.S.

Plake sale!

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Pfalme 51. Pro 17.3:

poore wretch do humbly befeech thy heavenly Maiesty, to assist mee at this time, in this work, which is of all other the hardelt to flesh and blond. For, O Lord, I feele my selfe so blind and full of felfe-love, & my heart fo deceirfull, that I may be dead, having a name to line. I endently fee, Oh tender Father, that through the innumerable deceits that are in sinne, Imay cally depart from thee, or fall into, of live in some grieuous sinne; or in the omission of some necessary duty, to prouoke thee to smire me with some judgement, or at least to turn away good things from mce, even then, when I thinke my felfe in the best case. I finde my selfe moreouer so weake, that I am not able to fpend one houre thus with thee to preuent their euils; My deadly enemy wil stand up also at my right hand to hinderme herein, to deprine me of that bleffing that I may furely expect in a right performance of this duty. Inable me therefore (deare Father) to let my felfe in thy prefence who lookest chiefly vpon mine inward affections, 200

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and to doe this feruice vnto thee in the most fincere and humble manner, that It may be accepted of thee. Strengthen me with thy holy Spilit, that my heart may goe together with thy Word, in every part of this triall; that I may retoyce and praise thy Name, wherein I have received strength to beginne to walke with thee and be thereby encouraged to run on more cheerfully in this narrow way towards thy ficationly Kingdome. Soften my hard heart, that I may bee filmbled villainedly. when thou the well ine wherein I have offended thee, that I may mourne, loo king at thy Sonne, whom I have pear ced thereby, and yet withall in the fountaine of his bloud finde everlatting comfort. Helpe me both to perceive my waitts, weaknesses, and corruptions, and to keepe a continuall remem? brance of them; to reforme wharfocuer is amille, to bring every thought into | Conta a holy obedience; and that I may renew my vowes, to bring forth dayly better fruit, even to my old age and laft dayes: contending more earnellly to

Exod.3.5. Leuit 10 Fi di is Shu I Pfalazis delt

Deb. 5.1,4.5

Pfal. 103.1,2, 3,4,5,6.

Ezek 36.26 Rom 5.22. Apoc. 22 20. 1. 7.11 601

Zachasaoji.

Zach 13.1,2. Apoc. 6.x6.

hil 3.14.

2 Time 48.00 I 2 Time 48.00 I Luke 11,36, Heb.331151317 Heb.6.1,4,5, 6,7.

(al. 103.1.7)

110hn 321. Rom.8.22. Apoc.22.20. Iob 31.35,36

Lake stables

Apoc. 6. 16.

ence.

Marke 13133. and 14.38. Luke 11.11 Holes 12.4,

wards the marke, vopill I attaine the righteous Father, from lecurity of standing at a stay, lest for not going forward, I goe backward in thy justice, and become an apoltate to runne after the sull world, and put thy wrath vp+ on me. Confirme mee in this grace, both carefully and constantly to keepe thy watch, that I may have boldnesse now, and eyer expecting thy comming crying, Cana, bord lefus : And that in the meane time, though mine achier ary should write a booke against me, I may weare it as a Crowne vpon mine head. And finally, that at thy appearing I may lift up my head for low, when all they who have not watched, thall cry unto the hill and mounaines to couer them from thy pre-

Rouze vp also my drowzy foule, to learne of thee, my Sauier, how to pray, and to bestow more time therein then ever I have done, and that I may wrattle with thee, and weep as laceb, neuer letting thee goe, before thou hast bleffed

fed me: that therby I may obtaine this ftrength fo to watch. Let me euer remember that I cannot watch, vnlesse I pray, nor pray, vnlesse I watch; that I may not separate these two, but continually watch and pray, that I neuer fall into temptation. Grant me withall to be able to apply thy promises to my selfe particularly, and to seele that vn-speakeable comfort that is in them, having mine eye stedsastly fixed on thee, (my blessed Sauiour) and that ioy which thou holdest out vnto me.

Vouchfafe, O gracious Father, that I may thus grow in inward confolation, by feeling thy fauourable countenance thining faill more brightly upon me, until I shall behold the glorious face in the heavens, and receive the full and everlasting reward of all my poore endeauours, through the dearely

beloued Sonne, mine onely
Lord and Sautour.

Amen.

First,

Luk 21.26,27 Mar.14.38, 1 Mar.7 9,8, Luk 11.9,130

Heb 11, 1, 2, 6, Rem 4, 19, 20, 24, Heb 15, 1, 2, 3,

Pfal.4.6,7.

Plals 611 and 17a15. 1 Cor. 13.72. 1 Ioba 3.8. Ron. 8.18.

of a Amond 2 who has Book firength fore watch. phentered I annot yearch; volette pray, nor pret, verment and but con may notice free well in , but Look cours i out the bars of willen On his quate Son frais for the pepare don ning mine cychediales todon th (m) (ble Med Saulon) and that iev chn But has Book I may thus grow in inwaid confolati-I may thus grow in inwaid counce cannot fill the six faught factoring from the headers, faught for glorious profession the headers, and of silling before more codessed. The headers are not of silling before more codessed. his Graso my history forhi is of Troparo Mplate ni E O B th

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is in the law of the inc LIFE meditate feriously on these worthy places of Scripture, and fo proceed with an understanding heart. hoping at length to beefully conform med to the heavenly patterne, and the Lord fulfill all thy delire. Call heaven and earth to re-Thou thath cord this day against your het 1 hone fer bafore you life and death blefsing and durfing : cho in thy heart to lay therefore chiefe lifes that book than and

thy feed may line, Debtigo, tol shim L By louing the Lord thy God, by aleying his woice, and cleaning anto hims for he is thy life and the length of thy dairs; not Les not this book of the Law depart to of thy mouth but meditate therein day as night that thou maiest offerar and doca

cording to that is priesen therein: for shall chowmake the mairs prosperious then shalt thou have good successed to

Davids fpiri have his Ecin ellery par hereof. The OLen I will doe. Pfalme 47

Bleffed is the man that doth not walk in the counsell of the wicked, nor stand in the way of sinners; nor sit in the seate of the secons wil. Plants.

But his delight is in the law of the Lord, and in his law doth hee meditate day and

rivers of white, that will bring forth her frait in due feafon, whose leaf also shall not fade: so what soewer be shall do shall prosper.

The wicked are not so but as Chaffe; &c. 2

Wherewish all shall a soung man tedresse bis way? In taking been thereto according to this wond, Right 1999.

Seen unto the reflemovies, Verless,

1 made hastes and delated not the time, technique the paramandements, 600.000

tion continually 197.

me wifer then mine enemies; for they are enemits must be a se

There had more understanding then all my seachers, for thy testimenies are my meditation 99.

Theu thether Duties for the baue his lice the in thy heart, to lay he usery part heteof, This, O I ord

woob Iliw 1

Plaine 27.8

I understood more then the ancient because theept the precepts, 100.

I refrained my feet from enery enclavay,
that I might keepet by word, 101.

The Word is a lanthorne was one feet,

Thy testimonies are my delight, and my counselors, 24.

They are better unto me then thousands

e

y

of gold and filver, 27. whileft you are with him: if you facke him, he wil be found of you, but if you for fake him, he will for fake you, 2 Chr. 15.22.

The hand of our Godier spon at them that feeke him in goodness but his power of his wrash is against at them that for fake him.

The rust shall time by faith but of any withdraw himselfe, my soule shall mke no pleasures in him. Heb was 28. that od that

Because iniquity shall bee increased; the lowe of many shall winner old this bee that endures had bee shall be found that he wed, Mat. 24.12.13. Pr. 3.21, 3 km of 20.21, 4 km of 20.21, 4

Ezta 8.32

Sufferest for his fin. Let us fearth and try our waies, and turn againe vnto the Lord. Letwis lift up our bearts with our bands to God in the heaven's , Lam. 3.39,40,41. When I bold my tongue, my bones confumed: or when I roused all the day, then I acknowledged my fin before thee, neither hid I mine iniquity : for I thought I will confessagainst my selfe my wishednesse unto the Lord, and show forgauest the punisoment of my sin, Plal. 32.1,2,3,5,6. lob33,23,24,25,26,27,28 .1 loh.1.9. Therefore acquaint thy selfe, I pray thee with him; and make peace : thereby halt then bane profestry, lob 22.21,22. to the end of the Chapter.

Received pray theo, the law of his mouth, and lay up his words in thine heart, 22.

If they returne to the Almighty, thou shalt be built up, and shalt put iniquity far from thy Tabernacle, 23.

They shalt make thy prayer wate him, and be shall beare thee and thou shalt render they works, 27.19.51

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TRVE VVATCH

1. The affurance of Gods favour chieffre bee



things in the world, a man is most earnestly to labour for, next vnto the glory of God, is, To be assured of his

faluation, that hee is in the fauour of God, and standeth in the state of grace; and to increase in this assurance daily. For,

First, this will quiet the heart of a man, and fill it with vnspeakeable iov, eucrim the middest of his greatest troubles what occurs.

Secondly, the doubting or want of affinrance hereof will breed extreme virguietnesse and horror to enery man, when once his conscience shal be awakened, and be virto him as the beginning of the vispeakable torments of hell fire. **Cor.11.28.35 **Mar.Y 15. and 16.16 **Acts.23.38

Luko 3-3. Ishin 1. 5. Gal 2. 6. Col. 3. 6. 10. 11

Mat. 6.33.& 13-44,45,46. & 16.26. Mar. 10.17. Rom. 5.1,23. Pfal. 4.6, 7.

Hedge, Romany en rai 22ch raso. Aftersyr. Marke 2,17

Gen.413,14. Deut.28.65, 66,67. Efa.51.10, 21

Theff. 5.73s

Cor.i3.5. 1Cor.i1.28,31 Mar.i.15. and 15.16. Acts 2.38, Luke 3.3. 1ehn 1.22, Gal.2.6. Col.3,6,10,11.

Nat. 6,3 3,8 & 44,45,46, & 16,26, Mar. 10,17, Rom. 5, 1, 23, E al. 4,6,7,

Heb, 6.1, Rom, 7.7 & a. 72, Zach, 12,20, Acta 2,37, Marke 1.14,

Gen.4.1314. Dun: 18.69. 66,69.

12 ,08,17.6

Cor, 11, 1.

a.The meanes to get this Assurance; viz.the or fall of our selves.

The meanes whereby wee may obtaine this certaine affirmance, that we are the children of God, and in his favour, & also get the same more confirmed daily, its by a carefull examination of our selues, whether wee seels these two graces, Repentance and Faith, and the same increased in vs, or ar least continued with a true and earnest desire and endeauour of increases for hereby we have put off the old man, and put on the new; wee are regenerated and in state of grace; and so are described to the Lord through selus Chieft.

ein to boung. Therele of Toyall.

Wr Repentance and Contention being wrought, partly by the Law, and partly by the Gofpell, wee must try our felnesboth by the Law being comprised in the finance of the Law being comprised in the Conscommandements the fumme of the Gofpell in the Articles of our faith, commande called the Appliles Creed.

con The Subject of our Tryall, or parts to bee

Ee must examine our felues, and that for all parts, whether were find

finde a change, that is, the new birthber gume in ve, fince we beleeved in Christiand as fruits of our faith? he had a or or or or or or

daily more enlightned to know that which is good and to be imbraced; and that which is enlightned to be avoided, by encreasing in the knowledge of the Word of the Lord; and especially of Iesus Christ and him crucified in the same revealed.

firmely keepe thole good things that it had learned. It was a standard on the firmed at the firmed a

chuse the good, and resule the entite and so be daily more pliant and obedient to the will of the Lord. I mage a change a change

ry day more confirmed to the hollnesses of Christ: that is, in louing that which God loueth; having that which hee hateth; reioycing in that whereby he is honomed and well pleased; grieuing for the contrary; fearing only the offending of him; securing our selues in his loue and sauour alone.

on confcience, whether it bee still tenderers. Checking vs for enery fault done or intended. 2. Quieting vs in this Assurance that our sinnes are washed away in the blond of Christ. 3. Bearing witness of the control of the control

2 Col.t.9, Lo. Heb., 112 Col. 1 Col.

Picture 12 Property 12 Propert

Rom.7,18,19,

2 Peter 14. Acts 2.42, 46 Romanes 1.15. 2 Sam. 24, 10.

Peelef en p Pleksele a Court a S Cor.6.20. Rom.6.12,19. Iam.1.26. Deur. 6.4,5,6.

Mar. 1.37. Luke ro. 17. Luke ro. 17. Philip. 13. 13. Lettas, 50. L

OF

Ecclef.4.17. Pfal.26.6. i Cor.11. 28,

deres, of

loel 3,12,13,

tions, at least begun; with a resolute purpose so to proceed all our daies to extend and

6 Our body, whether it endeauour and we labour after more ability daily to performe enery duty accordingly, and in all places connenient.

life and connertation, whether wee feele a change therein vnto newnesse of life. All these being the Lords, her doth require this holinesse in them all; and that by striving to perfection, each day to grow a little, vntill wee come to a perfect man, the measure of the age of the subsesse of Christ. Vntill we feele such a change in some measure, we can never have any true comfort; and contrarily, if we decrease.

4. Time of our Examination,

Hefittest time is,

I In our preparation to the Sabbath
to observe it constantly, so far as we are wel
able to have oportunity.

the Sacraments, or before a fast publike or prinate; and whensoener wee desire to obtaine any special blessing from the Lord: And chiefly, in any grienous visitation, when the Lord appeareth to bee

angry

angry with vs. But aboue all, when hee feenes to furmon vs by death to appeare before him, to give an account of our Stewardship.

The reason is, because the Lord will bee sanctified in all them that come necre vnto him in any such special manner, threatning to cut him off that approcheth in his vncleannesse: and moreover we may expect a measure from him of blessing, as wee measure to him in our preparation, to come before him, Leuit. 10.3. 22. Exod. 19. 22.

Mat. 7.2. Mar. 4.24,

S. Place for our Examination.

The meetest place is, where we may bee most secret, and freest from distraction, remembring the malicious endeanours and cunning of Satan, to hinder or disturbe our best workes as experience in this will soone teach vs plainely a setting our selves as in the presence of God, with whom were have to deale, whose eye is upon our hearts and the manner of our carriage herein; and where were may most freely power out our soules without suspicion of hypocrisie, and in the most humble manner, accustoming our selves to the most convenient place, yet anoiding warily all superstition therein.

6 Holps

Luke 16.2.

This is the fire reft way to remoue or fanctify any judgment that we shall furely finde comfort in it in the end, or to obtaine any mercy.

Pfal.4.4%
a Keepe narrow water ouer thy heart
herein.

A Wake.

Col. 3, 6, 10.

Lohn 8.44

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75.74.78

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Leketes

all adverse *5101 YeV 1015 Rel TO SHOTE Sail Van.

Stail likely mar coming STIT COLDIE

וני,חר נוימנ שכ

מם נסינם נום Year philes .votona

A Awake, thou fecure Chriflian & confi der well in what flate thou flandest

Col.3.9,10. Eph4.14.

Iohn 8.44.

I John 5.18. Icb 1:9,10,11 12.

Efay 19 ... Iol. 24, 19, 20,

Iere. 5.25.

6. Helps before our Examination, to make it more powerfulliosos na soig or , mid a

) E may vie the helpe of this threefold confideration.

of the milery into which every finne brings vs. vntill wee have truely repented

2 How our finnes are made more heynous in circumstances, and more o

The blefsing following a holy conucrfation; box3. 4.25 O. 201. Drad min agon

The first helps, viz. danger of wilfull impenitency in any finne.

* I T) Y euery sinne we dishonour God more or leffe, according to the quality thereof, and fo proubke him to difhonour vs againe, L. Sam. 2.40 0108112

2 Every sinne defaceth in some fort the Image of God in vs. which wee should labour to repaire daily. This Image is the knowledge, righteoufnesse, and holinesse commanded in the Word of God 1200 10

Each makeve in part like Satan. whom in that finne wee refemble, giving him advantage thereby, both to accuse vs before the Lord, and to lay speciall claime to Ve for the fame jor at least, to get liberty to afflict vs thereupon, has to it holding

4 Each as a cloud separates betweene

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the Lords mercy and ver hides from visuhe comfortable light of his countenance, him dreth the course of his graces (for God is for holy, that no euilt can dwell with him) and so turnes away blessings temporall and spiritually the same away blessings temporall and spiritually the same away blessings temporall and spiritually the same away blessings temporally away by the same away blessings temporally away by the same away by th

From kesthe anger of our most loning Eather against vs. as the faults of children doe of their parents: a engoing 10 218-101 (16 Brings distrust of Gods promidence

and farlierly protection, and weakeneth our faith in all his promifes, by the fame enfample of a lewed childre continuing oblimate against the Parents in any fault: fo that we cannot say, that God is our God door that wee are his dutifull people and childrens and in his fauour, so long as we continue therein to the trial both is in our most series ous prayers, in time of trouble is most quit dens ent, encir no behaviour a sprint of

ges on our bodies, goods, friends; name, or labours, whereby the Lord sheweth his hatred of every sinne, even in his own childres, and awakeneth them, that they may not bee condemned with the world: whereby hee prevents the like in themselves and others, as Davids ensample fully declareth.

8 Grieues Gods Spirit, so as it may cause it to depart so far, as that we may lose our sound Pfal. 5.4.5.

2 Cor.10,22, Exod.4.14,24 Iof.27,17,18. Pfal.50.16,17 18.

Elay 1. 12, 13. to 17.266, 3,

Bounds Exed 3, 15, 15 I Cor. 1.30, 13

Nam.27,13,13 14,26 20,32,34 10 di min

immore

Eph.4.30.
1 Thef.; 19.
Pial.9; 1.9.
Pial.9; 1.9.
10,11,14.

Corroca as a Landoxd

10.27,17,18.

right, cortain

Efay to the Land

17.8000 Cant, 5,2,3, I. Be afraid of this thou of Rivate finaers ir will farely ouertake thee enher In this life or to foon as cuer thou departft héce, when it wil be too late to cure it. Dan 5.5.6. Pro 18,14. Efa-17.20, 21

found feeling of the true comfort in Christ. and much more of the particular experiments of his special fanours, wherein he is wont very much to reueale himfelfe to his most familiarly : renewing his mercies enery morning, folongas we carefully stirre vo our hearts to observe his strict Watch. We may bee made vnable to pray as we ought, to heare or performe any spirituall duty aright with lively comfort. And contrarily wee may become hard hearted to lofe that fenfe of finne, and Gods anger for it, which formerly weethad; to cost vs many a forrowfull heart, before we recouer it againe. To teach vs to know Gods holineffe, and our owne vilenesse, and so to bee made more watchfull after to keepe and flirrevp the Spirit, to make more account of it, and to give it better entertainment.

o Brings a wounded conscience, the great tell plague of all other: for the conscience will keepe a remembrance, though it fleepe untill God awakeir, and callit to account. and then will follow, entity vous to berrad

vern cari Shaine, to make vs run from God. bluwase Adam, Gen. 2.8. 100 000 100

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mal z Sadneffe, as in Nabal, 1 Sam 35.27. Mi Herrible feare, as in Balchazzar.

4. Despaire; as in Cain , Sant, Indas, Achitophel Ting 2 1002

Le. A hell in our consciences, the very entrane

entrance into the Lake, that wee shall bee as the raging sea, casting out our owne shame; the worme of conscience beginning to gnaw, without hope of release or any ease, vnlesseall this be preuented by speedy and vnfained repentance in this life, which we know not whether it shall be continued vnto the morning.

princth ys veterly of all the ioyes thereof, 1 Cor. 6.9, 10, 11. Mar. 5.19.

t

ment thereof with Satan and his angels for enermore, Ren. 21.8. Gal. 3.10, Rom. 6. 23. Den. 27. 26. Gen. 2.17.

The second helpe, viz.by considering the circumstances whereby our sinnes are made so sinfull.

ous God, against whom the sinne is committed, declared evidently in the punishment of the Angels, Adm, the old world, Sodom, at the giving of the Law on mount Sinai, in the captivity and destruction of Gods owne people, and to be revealed most fearefully, when Christ shall come with thousand thousands of glorious Angels (to take an account for the keeping thereof) in slaming fire, to render vengeance to all who know not God, being described.

Luke 13:20.

Deur.4.24

Bekold fly reward, thou case, a PCliri françand thou witherier

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ent to the Gospell of Chill, Dene 4. 24
Exed, 20, 5. 2. Thef. 1.7, 8.9, 10.

Because our sinnes have been committed through ingratitude and abuse of his mercies bestowed upon vs. both ordinary and extraordinary, or at least, by forget ting of them, 2. Sam. 12.78.

a Contrary to the checks of our confeience, which hath beene confineed for the fame, John 15.22;24. Rom. 1.18 221 1130119

4 Contrary to our high calling to bee Christians 1. The 2112 and 4.77. Col. 1.2

tisme, our vowes of renned, with many holy motions and purposes, Eze. 16. 4,6,8.

6. Against threats, and examples of Gods iudgements, and his fatherly chastisements on our selves and others, Dan. 5. 18 22,33, and examples of Gods

ter our repentance, and pardon obtained in Per 1222 Together and pardon obtained in Per 1222 Together and I mobol, blrow

The shird helpe, viz. by confidening the klefe fings following a holy connersation. from believe a surface of the driver of the state o

amed the the elegating of all the tomes. See all the tomes of finder Deut. 6. 22/21 (15 the last seed to the tomes of the conditions to th

Golpell, and le be honoured of him again

Deur 4.24.

Behold thy reward, thou carefull Chriftian, and thou wile neuer faint. Tit.2.10. Dene. 4.6.1. Sam. 2.30.

cause him to delight in ws, Eph.4.23,54:

Col. 2. 10. 3. Singua on to busing odr to

4 Wee shall getgnore assurance of his

favour, fatherly protection, and providence for all benefits; it fairs as may fland with his owne glory, out fatuation, and the good of his Church, Pfaga and 18. de 39.24,252 lob 22.21,22,23,&c.

of 22.21,22,300.

Wee Hall obtaine boldnesseand power in prayer, as Abraham, Moses, Samuel, Iob, Daniel, Pro. 28.1. Pfal. 4.3. Iamix 16. Iob 22.30. Ier. 13. 10. Eze. 14. 13. 14. 15. 16.

16: Wee shall escape many sourges. Plats 341 Y. Van. 5. 36, 27. Hebr. 8. 22. Spidporiz. 5914. Cooling 30, 41, 32. Exec. 12. 12. 1818.

7 Wee shall stir vp and reioyce the Spirit of God invs and so get an increase of all graces; for to him the chath, shall bee given,

and he want have abundance Maraz, 2900 and with all his remptations and acculations and acculations and acculations and acculations.

9 We shall much stopethe mouthes of all the wicked, when we may be are their reproach as a crowne, and so have much bold nesse in the day of triall, to stand forth sor any good cause; as Mojer, Sand Job, Paul, Num. 16.15. Joh 93.35, 36.

To We shall get & keep a good conscience,

a God is fill the fame to all that fallow? a their steps. 1

S. AmiT

which is a continual feast, even the begins ning of the kingdome of heaven, in peace, and ioy in the holy Ghost, with assurance of the guard of the Angels, & all other bloss fings thereunto belonging, Pro. 15, 15, Rom. 14, 17, Pfal. 91.11.613 4.7. Mat. 11, 29, 102 11. We shall escape the lake and torment, which all the foolish that is, all impenitent sinners must endure for evermore, Apace 21.8.

e God is All

s Tim 4.7.8.

I Gogalgas

z Tim.4.2.

who thus walke with God, even the royes which never eye faw, nor never eare heard, nor entredinto mans heart to confider of, with a inft reward of enery good duty that ever we performed, Matth. 6. 1, 4, 6, 18. and 10.421 2000 to the grant heart.

promises for the life present, and that to come we shall be able to waite continually for the appearing of our Lord and Saujour, lifting up our heads for ioy, and crying alwaies, Come, Lord tesus, come quickly Lord 1228 adpoc 222 do not desire the lift of th

Some other Rules to bee, observed for our dinection and comfort in our examinations and block a

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That we examine for signessirily, past. Secondly, profest. Thirdly, which we are independent of the limit of the doidy.

Concerning

* Concerning finace past whether we have to varainedly repeated of them that the very remembrance of them is grice referion, Alice 6. 6. 2015 sy otay suou 3. A contrite heart; after every offence, because we have therein offended our louing God, with a linely hatrad of the fame. and a se foline purpole, incuente committe againe, (looking at Christ by faith, whom we have pierced thereby) is a comfortable affirance vnto vs, that that finne is pardoned in CHRIST and ween freedby him from the punishment due vito it. With David Speech (I have sinned) Is iny ned the answer of the Prophet O The Lord hathiput away thy finne a but were artimed per to reft, votill wee feele our hearts foat preached & all other in o dermeitheren A For finnes of whicheve are in danger, because we are strongly inclined to them, or otherwife; or forgraces which we want, let vs.begge in faith earneftly, looking at Christ. Let vs aske the ouercomming of any finne, vingall the meanes thereuneo, effect cially anoiding the occasions of it, and wee shall prenaile by little and little, varilbuee attaine a perfect conquelt, through the vis ctory of Telus Christ So for any grace or an increase thereof, let vs important the Lord after the fame manner; that is, vang all the meanes thereunto, and weefhall obacoil Bird D taine

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2 6am, 12. 13.

Control of the many of the control o

a Marke well thy introducer and wants and view them of tent and in all

thy pridatel prayers been carneft con-51 cerning them, watching cuer against diem. Dan.6.10. Exo.29.38,39.

b Forger not this : we all faile in it, Pfa, 103.1,2,3. Gen. 23.8,9; 1 Theff.5.17. Math. 4.7.

Sanit. It.

e The neglect bucafeha leaft meanes which Godoffereth may hinder or fruitmete Gal, y.22,23, 24. Pfal, 127.1,2. Rom.6.5. Rom.6.12, 14.

low of te d Hegoischy. company thou weake Whiiflight ban ton

tride the graces a for fuch a begging is the grand we chang and a deceptancel and be giming of first fraissday in pledge of our perfection, Mat. 5. 6. & 15.22,23,27,28! Ichop 10 Rialison 48 245.18,19 Ro. 8.26. -9! Out begging mattebe by folemne pray eropolisdal knees indening and evening at leastquich gining beforeight thanked for that meatine of grace which wee have attained vacopland by the earnest lifting up of our e affirance vnto vs, that vilentimos street

vol Wismultbeware that we nelther truft formochrocour prayers; as to cause ve to negled hany one of the other meanes or dain theff God for Whiteloeuer wealefire. butther were them still more conformal bly. Apecially the principall: as the Word preached & all other in order; neither that we man for much to the other meanes, as to anse we are strongly included folgon

many finnes as we have overcome of conficience and love to God, orgraces as we have thus attained to, or can prayear neftly for fo many linely euidences we have of the fanctifying Spirit of God, and our found regeneration, follong as we lie not in any one known fin: and as we grow herein, fo grow wein affurance before Goth your

In all 4 thefe, God accepts our endeauourto obey; fo that it bee totall in enery pats, willin our mind, conscience, will & afa tains

fections.

fections, and allocamely to deep hat wee can without hypotrifie, as he did shadow resolution to offen same and at the kinde sather accepts the endeaudr of the childe or a sit is in almost where a man's accepted according to that which he hath not, so that there be first a willing minds so is it in graces, if there be a strife, with hungring after more, until weecome to a perfect man, even the measure of the age of the sulnesse of Christ.

Gods grace is sufficient for vs.

2 Forgine that which is committed.

To 3 Impute Christs obedience.

4 Support vs being weake.

3

C

5 Restore and raise vs vp being fallne.
10 Gods power and mercy are made perfect, or manifest through our weaknesse, that God may be glorified. & we humbled continually: that he that rejoyceth, may rejoyce onely in the Lord, 1 Go. 1.31.

blessing, as we get more assurance, so wee must return e more thankfulnesse, and become the more humbled, watching against pride, for feare of the messenger of Satan to buffet vs: for pride springs vp, when all other sinnes dye, 1 Thess. 5.18.2 Cor. 12.7.

2. Chro 32.20. to 26. Pfal. 30.6, 7.

D 2

12 In

Nebe.1.71. Mat.12.20; Acts 11.23, Elay 42.3; Gea.22.16,77 Md.3,17,

2 Cor.8,12

Math. 5.6. Ephel 4.13, 14

2 Cor.12.9,

2 Cor. 12.9. Faint not at thy weaknesfes, but come fort thy felfe herein. dla greatest experience of Gods extraordinary fanours, feare Hezecbias fin, viz to haue thy heart puft vp, and fo wrath come vpon thee.

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The Glasse of the Law, or Map of the narrow way of life, from step to step, through every Commandement, whereby wee (beholding our owne naturall misery) may be driven daily to put on Christ, and (considering our wases) may turne our feet to the testimouses of the Lord.

家

N all this view wee must ever remember to be thankfull for every grace received; mourne for every sin committed; looking at Christ crucified, begging pardon through him, and the insputation of his obedience. In all wants we are to intreat an increase of strengthand grace through him, by his ing vp our harts, vntill we attaine to perfection in the heavens; observing how we grow in grace daily, and in subduing of every sinne, Prov. 4.

This is the way, walke in it, Ela. 30.21.

Lord open thou mine eyes, that I may see the wonders of thy Law, Plal. 119.18. When thou

faids, Seeke yee my face, my hears an-

Plans and with the Brown of the

a Reade with thy heart, and flir it vp carefully to the practice hereof.

ARAGEAE AE AE C

The first Commandement

Lord.

a Rende with thy heart, and for ityp carefully tothe practice herethon raden on supply that wed Toner re-

Hich injoynes vs to have lehouable onely for our God, and commands the parts of his inward worthip.

Here we are to examine how we walke for war more cheerefully in these principall duties which are the very entrances to all true god linesse.

Lord open then mone eyes, that I may fee the

when the word, with acknowledgement of the form, which is a principall part of the Image of God; whereof wee may glory, and without which we are in danger

toperith, being vnableto goe onestepao wards the kingdome of theauen a feld . 30. and a 10 Phila 19:10 lere 9.22, 20 Hefia. he hareth, with a vehemens s. died. wir T. o 2. Faith b) Whereby we beleeve God to be our God, and withall enery para of his Word, fo as we feele the power of irin our meth to have forgotten vs. closs straid T Commandements to obey them reaow hee wiederde hour day en with 2 Ludgements and threats no recilionis 17.78 yil a from fin, as the Ninipitate is not gnis La Promiles to comfortes, and incomrage vs to goe on more cheerefully in godlineffe; as Abrahamand all the fathers, who received good report thereby. Without this faith, it is impossible to please. God, Heb. Ling & Romit 4.23 of skill blid 3 Hepe) looking for the performance of energithing which Godhath promised in their due time, Rom 8. 24:23 An Confidence in Godiprovidence, 1 to bee ablet a cast our burther onely whom God, reioycing in him alwaies, that hee is our God in a certaine afforance that hee will nourish vs: full of Christian courage; as Danid Nehomiah, Daniel Plat 55.22 Phil. 4.4. Pfat 7:60 Nohe 6:10 Dan 10, VY 150 bluow

5 Lone of his Maie by bacanfe of his goodreffer) louing foruently all his commandemets, ordinances, & feruants, with whatfo-

b This ouercommeth the world, with all the office of riettellaint etchilgen, flat Danids Pfal. 107.8c.fixing thy eve at thy Captaine Iefus Chrift, and the glory he keepes for · sadi d Marke and chou finale fee

lone,

b This ouer commeth the world, with a tin the day of triall flend fattemedicate Davids Pfal. chiefly 37.77. 107.&c.fixing thy eye at thy Captaine Jefus Chrift, and the glory he keepes for thec. d Marke and thou shale see in

ence flex loueth, and that for this cause only, longing to eniby his presence i realous to promote his bonour, hating that which he hateth, with a vehement indignation, as our Sautour, and David, Pfd. 69.9317.

Marience, with cheerfulnes in the midfi of allowing crials.) even then when God feed meth to have forgotten vs, or to frown vpon vs; having our eye still athin, and how hee disposethall in wisedonic and in love, for our comforcia the tendithus waiting for the happy issue, saying with Job, Though he kill me, I will out in him, and represent my main in his spice, knowing assured by that he cannot for lake, faile, or forget vs, Rom, 8, 28. Gen. 30, 20. Job 13, 15, Heb. 13, 2, stepic or pidistonant and china and

Godspresence, labouring to approve our hearts vinto him, thus walking with him as Enoch, vitill hetake is hence; not fearing the face of men, but as the three children and Nebemias: Psalme 16.8. Genesu 3.24. Nebe. 6.10, 11, 12, 13, 14. Dan. 4.17, 18.

and our vilenesse, his holinesse and our sinfulnes, chiefly of our corrupt nature, which would carry vs to destruction enery moment, if God should not restraine it is giuing all the glory of our perseuerance in grace, and of all our good things to himsalone.

1 Pet. 7.5.

k

lone, as the free gifts of his rich mercy, acknowledging withal, that we are not worthy the least of them, as laceb and Daniel: mourning withall for all the horrible sinnes of our time, as just Lor, and the mourners in Ierusalem before the captuity, Exc. 9.4

Abhorring contrarily all the breaches of this Commandement, as the mother some of all the fearefull abominations that are committed in the world.

Athere were no God, or heaven, iudgement, or place of torment, as those fooles that say in their hearts, There is no God, Platme 14.14

whereby multitudes perill, living without Christ, and without God in the world, ignorant of his instice and mercy for any fauing knowledge, and so goe hood-winked to hell, as the Gentiles, worse then the Oxe that knoweth not his owner, Holea 4.6. Ephe. 2.12. Esay 1.3.

neither regard the Word or works of God, nor yet depend vpon him, shewed eudently by these signes:

r Profanenelle of life.

2 Contempt of Gods Word.

3 Impatience and fainting in trials, 2

4 Temp-

Pfal.131.1; 2. Iam-1,17. 1 Cor.1-26,31 Dan.9.3;4. 2 Pet.2.7,8

Os. 20. (elf

tri-me!

Special s

a If God increase any of thefe, fet not thy hearr on ché, but feare, P[2].62.20.

4 Tempting God, by vfing vnlawful meanes, in stead of waiting his leasure.

Despaire of his mercy.

4 Carnall confidence, trusting in vanity euen in any thing but God; whether wo

Cr Witand policy? Propositional lines!

Power and strength. in wealth Commendent.

4 Friends, fauour, or any other means: for hereby wee withdraw our hearts from God, bring a curfevpon our felues, making thefeen reods, level 17:4:

Coldnesse or luke mainenesse in the low of God, his true b and fernance, as the Laodice. ans: or decaying in our first lone, as the Church of Ephefus, Apoc. 3.1 5, 16.6 2.4.5

6 Louing or delighting in any thing about God bis Word, & ordinances, or preferring them

before God and his fanour.)

Parents, children, or friends, as Eli.

2 Pleasures, as Esau.

3 Pompe and wealth of the world. as the yong man comming to Christ, Marke 10.24,22.

Our selues : Whereunto Peter perfwaded our Saujour, Mat. 16, 22.

7 Harred of God Jappearing in malice against his Word, or semants for doinghis commandements asin Gain, Ahab, Romans 1.30. Exodu 20.5. Dent. 7.10,

8 Wilfull

8 Wilfull disobedience to any one commanders ment,) against the light of our consciences, as in Saul: which is rebellion, and as the fin of witchcraft, I Sam. 15.22, 23.

of witchcraft, I Sam. 15.22, 23.
9 Timorou nelle, fearing men more then God,)
and hereupon doing or forbearing good or
euill, for feare of men onely, which is idola-

try, making gods of men.

10 Presumption upon his mercy, to sime, because hers mercifull:) as most hypocrites do, though he have said plainly, he will not bee mercifull vnto such, Deut. 29.19, 20, 21.

11 Pride against God,) setting our selves against his Word, judgements, or servants, with an high-hand, as Pharaoh: or taking his praise to our selves, as Herod: or not considering our owne weaknesse, as Peter, Num. 15.30,31,32,33,34,80,16,3,4,30,31,32.1 Pet.5.5. Deut, 8.17,18 Luke 5.8. Mario 26.

33,35.

12 Having ather gods,) whether the Pope of Rome, as all the Papilts, who renerence his word and ordinances about Gods:

or any of the Saints, whom they inuocate: or our bellies, or Mammon, Ram. 10, 14. Phil. 3.19.

nice) as fir quents of the ord preceded, which is a principal ordinary meanes both to be get and increase faith, reading, or hearing four part of it read dayly, a meditation, conference the vs. of good bookes, and

Apoc,21,8,

Roma.4,5.

d Learne the way of divine meditation.

SOURCE SECOND SECTION

The fecond Commandement.

Thou shalt not make to thy selfe any grauds Image, nor the likenesse of any thing that is in bequen about, or in the water under the earth. Thou shalt not bon downe to them, nor worship them: For I the Lord thy God am a lealous God, and wist the fins of the fathers upon the children, unto the third and sourth generation of them that hate me; and show mercy unto thousands in them that love me, and keepe my commandements,



Hich comandeth Gods outward worship, or the manner of Gods worship, with a the parts and meanes thereof that wee worship him onely

According to his wil renealed in his Word.

Here were are to examine how were walke a
more confesionably.

I The amore carefull of of all the ordinary meanes of bolinesse, and ports of Gods service) as frequenting the Word preached, which is a principall ordinary meanes both to beget and increase faith; reading, or hearing some part of it read dayly, a meditation, conference the vse of good bookes, IHT

d Learne the way of divine meditation. F

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company of the godly, practice of the duties of piety, omitting no apportunity nor
part thereof prinately, nor publikely; prayer duely, morning and cuening at least (in the most humble manner)
as the perpetual morning and eucning Sacrifice under the law, 2 Tim. 1.6. Mach. 25.
26,27,29. Rom. 10.14, 17. 1 Cor. 1.2. End.
29.38,39. Dan. 6.10.

2 V fing the belges ordained to bind and fin

as Holy resolutions and purposes of performance of things in our owner, as I acob, Pfal. 76.11.

make our prayers more feruent, when God cals vs therunto by fome judgement already vpon vs, or threatned, or for obtaining fome speciall blessings for our selves, or for the whole Church, or any member thereof, Alls 13,2,1 Car. 7.5.

3 Strining for the maintenance of the faith) that is, of Gods pure worthip and truth, without any mixture of mans inventions, or of any other corruptions, lud. 3. Devi. 22. 9,10,11:1, Tim. 6.14.

Abhorring all breaches of this commandeneest.

I Magery of the true God, and Christ, ar of fained gods, Saints or Angels, for any religious use) as Crucifixes and the like, Dent. 27-15.

e Redeeme the cime in watching thy oportunities, and purfuing shom with carnell-Des vntil they be effected. fAcquaint thy felfe wel with this du ty, thou that wouldeft be acquainted with the Lord, lam.g.

Elass, 13.73, Ezr,8,81, 33. and 10.63, 7.30

& 12,43 + 9 100 E(2,30.2%

Daur, 7-2-7-

Congress.

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-12 Every outward representations disting d Redeemse tha man to be either a part of Gods worthing of done in sonia oddivdr ani reach fime religious duty) for all ferch like and festire expressy condemned. Not the likemy circle gaidlai of any thing that is in beauen about nor inthe -As ares inw earth beneath, & o. grinnom llausequequest you luny sod eched. 3 All will-worfing) that is all not warran Mist of ted by the Word of God? though done vielfe wei neuer fo good an intent; as in Madaba San - Brain's draw for Christis the only teacher of his Church anin world and fole ordainer of the meanes of his own and fail loo worling, Col. 2. 22,23. Numb . 35. 39,40.

1 Theff 5, 22. Rom. 1.31. 2 Cor. 5.14. 3 King. 19. 18. Deut. 7.25, 26. 26.12.4, 29,30.

Efa. 30.22.

a mel line

Deut.7.2,3,4, 5,25,26.& 12 4,29,30. 1 Cor.5.10. Sam. 15. 15. Mat. 25. 160. Start of Community of the Manager of Preference of the Pr

Dem: 2.32. Mar. 7.7,8,9. Lent 1011,2. 1

tomes, or other remembrances thereof vn defaced, which God, being a leafons God, cannot endure 1981 2 10 10 12 31 12 20 5

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6 Adoring Saints or Angels) as the Papists

doe, Acts 20. 25, 26. Apoc. 19, 10, 22, 6, 7 Worshipping Satan, by seeking to effect strange matters by meanes forbidden, or not warranted, or seeking after them that use such meanes.) For Satan is very ready, when any homage is done unto him by practising

any homage is done vnto him by practifing fuch meanes; or feeking after them; as Saul feeking the Witch, when as he was forfaken of God: and to Sorcerers, as wee fee by daily experience.

8 Hypocriticall worthip,) as in

Ci Outward coremonies, or bare

a Forwardnesse in small matters, omitting the most weighty, as the Pharises:

Haulting betweene two religions.

Neglecting the service of God or any part or meanes thereof. Irre 48.10.5

Efa.8,19,20, Apoc,21.8, Deut,18.14.

Mat. 23.23, 26 I Kings 18, 21



S. Dogwood

ere all principality of the control of the control

es, 91.2.47

CLEEK THE

SSECOND PROPERTY OF THE PROPER

The third Commandement.

Than shalt not take the Name of the Lard the God in vaine: for the Lord wil not beld him pullesse; that taketh his name in white it



Rdaining the reverent and fruitfull manner of performing Gods worthip

Here we are to view how we runne on more cheereful

ly in the fedinies wing is wit.

A proper out of of all the names of God spoles are all those things, whereby bee makes biteful knowne was as by names. We will so 118

71 Titles, as God, Lord, Dent. 28. 98.

2 Attributes, as mercy truth.

3 Ordinances, as Word, Sacraments, Ministery, Alls 9.15.

4 Creatures, as heaven, earth, sea, and all in them.

5 Iudgements, 5 bodily.

6 Mercies Spirituall.

Taking occasion oto consider of and se forth Gods glory, shining in every one of them, vsing them to the ends he hath appointed.

e Herein wee are all principally defective.

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Swearing religiously,) that is, by the Lord alone, and in matters of importance, onely I for his glory, our good, and the good of our neighbour, which cannot otherwise bee ended: and also with great aduice, lest we forsweare, or at least, lest we take that glorious name in vaine, at which wee ought to tremble: and so performing our oathes faithfully, Iere. 4.2. Heb. 6.16. Psal. 15.5.

3 In a more fruitfull vse of the Word, Sacraments, and other meanes of our salvation,) that is, with feeling the power of lanctification by them, through mixing them with faith,

Luke 8.15. Heb. 4.2.

4 Praying with more I feeling, fernoncy and faith, giving thankes also with more sheereful-

neffe.)

and chaftifements, with the workes of our calling, by the Word & Prayer, that so we may have a more holy vsethereof, Tim. 4.5.

6 Making bold and wife profession of enery part of Gods religion, gracing it by a holy connerfation,) as our Saulour and Abraham, who built Altars wherefoeuer hee came, euen among the Infidels, in obedience to God, as he commanded, Rom. 10.10.1 Pet. 3.2, 14, 15.

Mat. 5.16. Iere. 10. 11. Dan. 6.10.

7 Performing faithfully and constantly all our boly purposes, Pfal. 50.14. & 116.14. Deut. 23.21. Pfal. 76.11.

p Looke well to these, before thou take thy oath,

Colaga

slockwoods many know

1.2 20

r Parget not those for God will facely to quite them.

E

p Looke neil

force bear

And contrarily mourning for, and abhorring all abuses of the glorious Name of our God, as

Arelesse vsing any of his Names in our common talke. Deut. 28. 78.

Land mournes,) and much more for forswearing: as Zedechia, 2 Chron. 36.13.

3 Blaspheming,) by speaking basely or contumeliously of any of his names to his dishonour, Leuit. 24.11, 14, 16.

4- Cursing) for God hath given vs tongues toblesse with, and said, Blesse, and curse not,

lam. 2.9,10. Rom. 12.14.

Sacraments, or other ordinances (whereby he most familiarly shewes himselfe and all his goodnesse to vs, and would have vs to make profession of him:) which is done not onely by neglecting of any of them, but

1 Vfing them unprofitably,) without repentance, reformation of life, and an increase in holinesse, 2 The f. 2.10, 11, 12, Plal. 50.16, 17.

2 Making a profession, yet living profanely, which makes Gods enemies to blaspheme,) 2 Sam. 12.14.

3 Vsing them unreverently, or scornefully.

Hol4.3,3. lere.23.10,

e Thefe three next generall finnes make the whole land to tremble.

Heb. 2.3.

1

4 Di

4 Diffembling in part of the simil, mbere we ought to professest:) is Refer amongst the Galarhians, whereby) many were drawne into the like dissimulation, Gal. 2.12,13 Rom:10.10.Dan. 3.12,17, 18. y Vnseasonable or crafty profession, Phil. LT.15.16. Pron.23.9. 6. Lightly paffing ouer Gods indgements:) as the Egyptians, who were thereby prepared for ytter destruction. 7. Receiving his benefits unthankfully, or re-

quiting them unkindly:) as Saul the kingdome, and the Husbandmenthe Vineyard, I Sam. 15.17,18,19.2 Sam. 12.7, 8,9,10. Efa,5.1, 2,3,4,5,6,7.Mat.21.33.t043.

> I Gospell: 2 Prince: Publike, as < 3 Peace: 4. Deliuerances; 5 Prosperity.

whether

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be

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I Soule: 2 Body:

(Prinate, in) 3 Goods: 4 Friends:

s Name: 6 Labours.

Abuse of our Christian liberty, though in things of their owne nature indifferent, Rom. 14.13.1 Cor. 8.9.

E2

1 Grie-

a The general forgetting of our miraculous deliverance, increafeth our fin to the vitermoft, especially fro the intended inuafion, the long threat ned Day the Gun-pow der plot Our fenerall difcontentments for the things wee want, make vsordinarily to forget that we have. The very Go spel with our prosperity fo admirably cotinued, may cause vs all to breake out into old lacobs Speech, I have enough, fofeph is yet aline. What would not our Fathershaue forgone for the Gospell alone ?

a The gentera 10 20111122103 פעל חוודתכע lous delingranke, meres feth our base adi.nonsuni long threat

Dest. 83.24

ploto Our loue rall diff on tentments for the thin sweet wast, make vs ordinarily toforgeribar Websuc lock with our Proipersty Co. क्षेत्र क्षेत्र क्षेत्र क्षेत्र Time and calle vs alles Muga april BOLOUL TO 01120-1001 forgone for Corne O orla

6 agola

fr Grieving the godly, Rom. 14.15,20. a Caufing the weake Christian to stagger Cor. 8.7.10,11,12,13. Rom.14. 132,30,22,23. By 3 Nuzling the ignorant in Superstition.

I Cor. 8.7,10,11,12,13. 4 Hardning the idolater, 1 Cor. 8.7.

5 Gining occasion to the wicked to Lblafpheme, Rom. 2.24.

9 Breach of our Vowes and Couenants with God:) as that of Baptisme, and ever since in all our deliverances, and at our receiting the Sacrament, Eccl.

Publiko, as < a Peace:

The fourth Commandement.

Remember thou the Sabbath day to keepe it holy fixe dayes shalt thou labour, and doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt doe no manner of worke, thou, nor thy some thy daughter, thy man-servant, nor thy manid, nor thy beast, nor thy stranger that is within thy gates: for in sixe dayes the Lord made the heaven and earth, the sea and all that in them is, and rested the seventh day; where for the Lord ble sed the Sabbath day; whallowed it.

His Commandement injoyneth vs to observe the time of Gods solemne worship. Here we are to consider well, how wee grow in a conscionable

practice of all the duries of the Sabbath.

1 Before the affemblies.

that wee may dispatch all our owne workes in the fixe dayes, to attend better the right fanctification thereof, according to the caucat, Remember: for econfectate it as a glocious day vnto the Lord, to honor him, not doing our own wayes, nor seeking our own will, nor speaking a vaine word, Ela. 36. 2. 4.5,6,7. Efa: 58.13,14.

2 Preparing our Jolnes thereunto,) either the

thou de dold will find suria sa ol rundan elolue by a confeant purof couch to berforms this worke of pre -Daration, sc. organiz to thefe places, and try whether the Lord Il nor Berforme his pro -nuodsahim -YUES

26,46,10,3,40, 8,2nd 95,15,6, 16,23,49,23, 16,23,49,23

n,

to

As thou de irest the blefng of the abbath, fo resolue by a constant purofeeuer to performe this worke of preparation;according to these places, and try whether the Lord will not performe his pre mife aboundantly.

Ete. 46:10.
Plas, 10,3,40,
8, and 95.1, 6.
Deut. 33.3.
Ela. 23,49,23
Acti 20,9,10.

day, before of or rifing carly in the shorning, so farre as we are well able; and that by
examining our hearts and conversations, well
specially for the weeke before, both by the
Law and Gospell, as seisure permits, and so
reconciling our selves to God, renewing our
holy purposes of walking more coscionably,
after we have cleansed our hearts and hands
by repentance, Gen. 25. 2, 3,4,5. Ecol. 4.17.
Exed. 19. 14, 15, 22. Lemis. 10.3. and 22.34. I
Gon. 11. 28, 31. Maris 123, 24. P/als 26.6. Extra
7. 10. Esame 6. and 58.

Forgiuenesse of our particular sinnes.

2 Increase of those graces, which we most
stand in need of. or avertical

Ja Thannhe Preacher may bee fixed to to worken k, and we to heare; as may be most to look glory, and our fahuation.

Being present with the first at all publike asBeing present with the first at all publike asBemblie of the Church, with cheerefulnesse
and reverence, as before the Lord of the whole
edge, both to declare our love and thanks;
fulnosse, and for the good ensample of others
affraid of the least voice mely gesture, or being our taken by sleepe, the wrinesse, or any
wandring thoughten any mandring thoughten

like action, according unto due and holy order, chiefly in out hearts;) as being one body of Christ

Christ, of one heart, and of one soule, 1 Cor.

3 Inhearing, applying each speech as spoken of the Lord to vs particularly,) and labouring to be rightly affected with ut: Thus;

gainst sinne, whether our owne or others, as members of the same body, or in dan-

ger thereof, Acts 2.37.2 Chron.37.27.
2 Reioycing in all the promiles:

3 Thankfall for the mercies:

4 Defirous of the graces: and ambigles soft

Resolute to walke in enery good way, o depart from the euill, Pla. 27. 8. Ex. 24.2.

This is the best art of memory: for those things which do soundly affect, as exceeding ioyes, griefe, hatred or desire, do search the deepest impression in vs, and so sticke longest in memory.

the Namifer, never departing before it bee pronounced, Num. 6.23, 27. Ezek. 46.10.

After the Assemblies.

Educating on the whole fermon in order: as 1. Text. 2 Occasion, meaning, division. 3 Doctrines severally by marking the Text. and how they were gathered out of it. 4 Proofes or reasons of the several doctrines of Vies. 6 Applying it better to our selves, briging what worke every part hath in vs.

E4 2 Con-

Vie this, thou that complained of thy weake memory, Pial 29.8, and 40.8.

os.cmoff

Lord open our eyes, that wo may give that glory.

15.80 B.15.4

b Be not negligent herein. Maligate. Luko 24.41. Mar. 415, 25.

Rom.1.20,

Lord open our eyes, that we may give thes ploty.

A&.8.28,&

2 Conferring of the same in the same order with our families or others.)

The benefit whereof is most evident by experience, both herein, and in every trade and science; for those who confer most, are ever most expert. Besides, that hereby the godly doc kindle zeale in one another; and contrarily without it, we are made drowzy & vnprostable hearers, letting Satan steale away the seed out of our hearts; so giving himaduantage to accuse vs before the Lord for despising his holy Word, or at least, taking his name in vaine, Mat. 13.19.

3 Private Catechizing our families teaching and examining them in the principles and grounds of Religion.)

Meditation vponthe (reatures.)

I Generally to be- it Wildome,
hold the Lord in e- > Power i

nery one of them, that 3 Goodnesse; is, his 24 Projudence;

2 Specially by confidering these things more fully in their selectallends and vies, or as the Scriptures apply them.

Private reading of Scriptures : Holy Bookes.)

Out of the Book of realons of the erall do cristal and the erall do cri

7 Exercising then privile pally the workes of mercy) visiting others, 2v ni than 178

1

Doing any worke more then holy and necessary) whether taking iournies, (as to Faires, Wakes, or whatsoeuer) for pleasure or prosit, Esay 58.13, 14

2 All vaine delights and ports, hindering godlinesse, immoderate feeding, or what some may make us heavy or unfit for the service of God, Rom. 12.11. Deut. 28.47

3 That ordinary good fellowship operation, and much want open profanenes, Ephe. 4, 29, Col. 4.6.
4 Neglett of any of the former distributions abbath.

Here we want

THE

Honory Shelonging to them.

1 Obearque 5

* nonpy 1

Rom.19.14.
1 Theff.9.11.

51

1 Cor.16,1,2.

Romaz₂157. 2 Pet.**s**₂13₃14 1 Theiligus



The fecond Table, com. manding duties of loue to our Neighbour.

The fifth Commandement.

The Charles as

Honour thy Father and thy mother , that the dayes may be long in the Land which the Lord thy God grueth thee. they make us bear



THE

Hereinthe Lord takes order for preferuing the honour and dignity which he hath bestow ed voon every one, especially vponeucry Superior. Here we are to examine how we per-

forme thefe duties.

I Towards Superiours.

Rom.13.1,7. Pet, 13,14

belonging to them. Obedience

3 Thankefull requiting) at least in these three.

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CI Acknowledgement . Da . tragged and do 12 zekich, Tolizh, Neizemia morto offer grand 2 23 Prayer, 1 Tim. 2.1,2. Vic 1, 51.71. 100 & 2 Towards Equals ... of bestime P Euerent estimation,) as of brethren or listers, preferring them before our felues. and all hinder ances thereof remoned. 3 Towards our felues. Aintenance of our reputation, according IV to our places; walking upright hin enery duty to grace our profession.) For our Honour standeth in our walking religiously towards God, righteoufly towards men, Toberly and discreetly in regard of our selues, & so with-Cheon ledgement of wheir shoorday God conder of Tandarde all Jeforiaurs : 00) 1 CHining before them in a holy conner facion. Dwish all granity; according to our place, as our Saujour & Paul, Mat. 11,29 Philiging. 2 Weelding to them in good things it all Na.2them allfur sheet, fernick regt ? gha Einsm 3 Afraid to despise the bases for them; as Iob 3 Duties of all them that execulin any E. I E T Magistrates perial dunies. Premoting the Religion of God, and all their power defacing the contrary, and discountenancing

ſe.

1 Sam 1 046, 2 Sam 21, 17

Rom.13, 10,0

may become

ty, and let all Godsfettiants fly Amen, Ela,4923.

Rome P. Hid? Rome P. Hid? Deu. 16, 19,

Exod. 18. 21. Deuc, 1. 17.

d Try thy lo

Behold your heaucaly patterns, that your felues may become fuch famples to all pofterity, and let all Gods feruants fay Amen.
Ela,49.33.
Eze.34.14.
Rom.13.44.
Deu.16.19,
30.
Exod.18.21.

Doug 17.

all ungodlinesse,)as Dauid, Iehosaphat, He zekiah, Iosiah, Nehemiah, Ezr. 7.2, 3. to 27. 2 Chr. 15.12, 13. Nehe. 13.17. and 22.

2 Procuring each way the good of the people committed to them, as tender nursing fathers, repressing the wicked: being carefull that all holy meanes bee Used for the saving of enery soul, and all hinderances thereof removed.

Men of courage:
2 Fearing God:
being 3 Dealing renlye

4 Hating concroumenes

Duties of them that are under

A Cknowledgement of their authority from A God, and the Severall benefits which we enion thereby though the person should be ewiced:)25 David of Sanl; yea an Insidell, 25 or Sauiour of Casar.

2 Paying and performing cheerofully on them all subsidies, services and due imposition Mat. 22.21 Rom. 13.6.7

3 Duties of all them that excell in any

and feare.

I That our hearts beenot puffed shoreby, as is ordinary in each established that we asknowledge them to bee from G

and so be more humbled by them, as having more to be accountable for giving God all the glory, as Iacob, Deut. 17.20. Luke 12.48. Ro. 22.9.

2 That we imploy them all carefully, as the talants committed to us to that end, as may bee most to Gods glory, and the benefit of his people, as Iob, and the Primitive Church did, Mat. 25.26,27. Iob 29.12, 13,31. Alls 2.44, 45. & 4.32.

4 Ministers duties.

Agting for a lawfull calling, labouring to be furnished with all gifts for the happy discharge of their function.

Applying their gifts as may be most to Gods honour, and the good of their people, watching ouer enery one faithfully, by teaching, admonishing, exhorting, publikely and prinately, day and night, 2. Tim. 4.1.2. Alls 20.18,19,20,21. to the end; chiefly, 11.

Labouring to goe before them in all holy example) in conversation and suffering, both in themselves and family, as a fraid of giving the least offence: but framing themselves to all, to become all to all; (viz. in all things in their owne power) the more easily to win all.

5 Peoples duties towards their Paftor.

Symission) to bee taught and guided by him, knowing his voyce; imitating, as Christs sheep, his holy doctrine and connersation.

Heb.5.4.

a Pavis enfample at Ephelus for three yeers together, is the golden picture of a faithfull Minister. and will be required ofe-HELY ODDAGcording to their ability. 1 Pet. 9.3 1 Tim. 14 Tiong. to 1 Cor. 9.19,30 Heb.13.17

Iohn 10,4, 27,

2 Gining

Tim.5.17,18 Gal.4.14,15. and 6.6.

1 Cor. 9,6,7,8

.p. 2.dol Rom.15.2. 1.Cor.7.33.

I Per.I.Z.

& 1033.

den pice te of a faidh ll Ministor

and will be required of yvery one cecreing to their obline, b

Times & Core. Posts

11ch13.17.

2 Giving him double honour,) not onely by having him in fingular love for his worker lake, but also by ministring such maintenance verto him, as is convenient both for his perfor and calling.

Not following strangers, either false prophets, or bringing false doctrine, lob. 10.5.

V Ise government,) as the head, and as Christ over the Church; honoring the wife as the weaker vessell, especially

in covering and bearing with her infirmities, as Abraham; carefull to please her in what soever may be to her edification and saluation, maintaining her authority and honoural

mongst her servants, children and all others, 2. Tender love,) as in Christ towards his Church, Epb. 5.25. Pro. 5.18,19.) Having his

necessaries for the whole house, and dispenfingthem aright in Times. 8. 1 1000 nicham

mining to b 7 Wives (peciall duties to ileal and a combined to her bimband,) as to her head

Seasthe Church to Christ, afraideo of fend or dishonour him, Eph. 5.33. & 5.22,24

Gen. 3. 16. The should be showed a light of the short of

3 Helpefor this and the better life Gen 211

gninida , 8 Parent

1 1 5 61. 0 8 P arents duties. minstall

IT Ducation of their children:) In Inthe Leare of God. 2. In some honesterade painefully, Ephe.6.4.

2 Provision for Children for the time present and to come,) elfthey are worfethen Infidels: and so taking care by Will to leave their houses in order, respecting the first borne fonne, v nleffe there be just cause to the contrary, Deut. 21.15, 16,17.

2 Moderate correction.)

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r Word, Prou. 13.24. 2 Rodde, admonishing euer withall out of Gods Word without bitternesse, [Pron. 22.15. and 23.13. and 29.152

9 Childrens duties.

ID Euerent and louing obedience, Ephe. 6.1. P[al.127.4.5.

2 Thankefull requiting:

I Being a crowne to their Parents by their good behausour, (o comforting them.)

2 Ayding and relieuing them,) as Tofeph, by Gen.45.10,11.

3 Being carefull for their honour in life and L death, Gen, 25.9. & 50.2, 3,6,10.

10 Masters duties.

Dealing equally and mildly with their for-Mafter

1 Tim. 5.3.

2 Reg:20.1. 2 Cor.12.14.

Eph. 6.3.

&Benot : [12. med to incuircef al. fied editwolo on your gone proued belong that God-

first offer. Preu. 17.7 Corite at.

. El. L: 25 Correct no in anger, but preuentipy,

wildome, the row confianc of oblerung orders chicie

ly and wire for elight.

But

: Tim, \$339

s Keg. sq. s.

Master in Heavier, as Iob, Eph. 6.9. Ibb 31.13
2 Carefull provision: First, for their soules, and
secondly, for their bodies, vsing to pray with their
Families daily) Psalm 127.1,2.1 Tim. 4.4,4,4
let. 10.25.

Paying their mages duly with the better,

raise, refreeding the first borne raising the con-

I Aithfulnesse for their Masters profit, with all wisdome to doe all things for the best, with all cheerefulnesses, 28 Iacob, Eleazar, Ioseph, Tit. 2.10.

2 Subjection:) and this

St In fernice, Col. 3.22.

2 Abiding correction) as the Angell bids Hagar, Gen. 16.8, 9, 1 Pet. 2.19, 20.

12 Schoole-masters duties.

PRactifing painefully and conftantly most profitable a courses,) for the speedier furnishing their schollers with the best learning and manners, to the greatest good

of the 2 Church;

2 Countrey.
2 Drawing them on by love, and honest emulation, with due praise and rewards, vsing moderate correction, and abborring cruelty,) Eph. 6.
4. Col. 2.21. Pro, 12, 10.

med to inquire of all, & folowthe beft, wing any approued helpe that God shall offer, Rom 12.7. 1 Cor.12,31, & 14.13. Correct not in anger, but preuent by wildome, thorow constancy of obseruing orders chiefely and wife forelight.

Be not asha.

2 c /n

Indenouring especially to bee a patterne to them of all vertue constantly (as being alwaies in their eyes) and chiefly of faithfulne [ein their calling, with holy gravity and authority, anoiding overmuch familiarity:) fo to procure more true reverence to themselves, and blessing to their Schollers, Pfal. 101.2.1 Tim.4.12.

Maintaine Hereby thy authority, or thou indangereft all

13 Schollers duties.

CTrife to extell their fellowes

T Learning: 2 Manners: 3 Obedience:

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4 Loue to their mafter, 1 Cor. 12.31.&

14.12. Phil. 4.6,9.

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The fixt Commandement.

Thou Shalt not kill.)

Commanding by all meanes \ Body. to preserve life of \ Soule.

Here wee are to examine, how wee endeauour to performe all these duties with more conscience.

Hich may preserve or make this present life more comfortable.

> helpes thereunto, as wholfome diet & cloathing,) Tim. 5.23.

2 Holy mirth, *reioycing in all our labours, and at all times in the Lord,) Pron.14.30.and 15.13,15.&17.22. And this, by keeping alway a good confcience, especially in our particular calling, which is a continual feast; for the ioy of the Lord is our strength, causing good health; and a principall part of our portion in this life, and of the beginning of the Kingdome of Heauen, 2 Cor.1.12.

Learne well this lesson, if thou wilt find Heauen vpon Earth, Nebe. 8. 10. Prop. 17. 32 Eccligit 2 14. 8. 5.

3 Seeking altholy meanes of refuge, against all violence and danger: (as our Sauiour) especially flying to the Christian Magistrate, as to Gods Lieutenant:

4 Helpe of the Physician and Surgeon:)

bones, and canteth death, Ph. showA For

1-

6 Auoiding as warily all things hurtfull and perillons,)28

I All contagious diseases:) Pro. 22.3.

2 All be cuill purposes against our selves, or naughty wishes upon discontenument,) and therein flying all prouocations, furtherances, and occasions thereof, especially solitarinesse, or reasoning with the temptation, or any way hackening thereunto: getting out felucs fe riously to our calling, or such part of it, wherein we can take most delight: to honest company, meditation of Gods mercies and speciall fauours; reading, praying, singing Pfalmes, or the like good exercite roturne our thoughts another way, Then 5.8,3 Jam. Rom. 12. 18.1 Per 4.7. Gen. 3.2, 2,4,6,7.11. 1 After wee have fought the Lord, and tried thefe meanes if they due not premile;

After wee have longhethe Lord, and tried these meanes is they due not prevaile;
wee are to a dioyne the duice of some faith
full. Physician is less the distensive arise
from the body, without the cure whereof,
the mind carot be perfitly relieved. And fur-

Rom.13.4: Prou.22.3. Ads25.13.

b Observe this well, thou ther arrany way afflicted in minde.

Romits 4. Prousess. Acess. 11. ther also, if need shall require, to seeke the counsell of some godly experienced spirituals Physicio, to whom we may fully disclose our troubles for a griefe disclosed, is halfe cured, and shall a single state.

3 Rafo adventures,) without a warrantable cal-

4 Worldly griefe,) which dryethyp the bones, and causeth death, Pro. 17.22.2 Cor.

5 Anger and enuy,) which are the rotting of the bones, Pro. 14,32

which kill moethen the sword, being caules of ionumerable discases and griefes, Pro.

25 Prevoling others to the burt of air selues) 25 Poseph did the King of Egypt, 2 Chr. 20. 23

yoully to our calling, or such part or it, dien ruo to tropped and grinnessnos of to company, meditation of Gods mercies ruod

Lasis of policy of the state of

Abdito this end, labouring to attaine to these vertues, which are most available to gaine love, even from our very enemies, and doe much adorne Christianity: as vide line

bam to the Hithites, Gen. 2307, 120 brim of

2 Meekneffe

b Observe this well, then that are any way affilted in minde.

1 Pet.3.8.

Tob 31.16, 20.

Acts 9.36.

A&\$ 10.38.

forgetting wrongs leaving vengeance to God, Rom. 12.19. Eph. 4.32.

neffe,) feeking occasions to gratifie them, at least, praying for them that they may obtain mercy, and haue their hearts changed, Rom. 12.20, 21.

4 Dealing instly with al;) that we may we are their reproch as a crowne, as Iob, Samuel, Iob 29.14. I Samuel F2:

s Abounding in compassion and good workes, as our Sauiour, Mar. 14. 14. and 15.32.

dome, for their defence and delinerance, and much more for the Church of God, and our Country,) as Abraham for Lot, Dauid for Israel.

7 Offering and seeking reconciliation, where it may stand with the credit of the Gospell, and saluation of the party and others, Mat. 5.23,24.

2 Auoiding as carefully allocccasions of the contrary, as

I In beart.

Naduised anger,) whereby we first give place to the divell to enter into our hearts, Mar. 5.22.

fore God, especially b Cains hatred for

a Be fober & watch, Eph.
4.27.
b Examine thy confeience well herein, thou that hateff any louer of the Gospel.

1 loh. 3,12,

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(4 Becraying others,) as Iudas. Shedding of innocent blond,) which defi-

leth the land, and cryeth for vengeance,

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Pial.38.20.

I Cor.y.II.&

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watch, Eth.

Genelis 4.8.

their there is tell any is a

or the Co.

Num.35.33.

S.IO.

Sam. 3.27.
2 Poyfon, inchantment, destroying the

conception, or any fecret pra-

3 Consent, as Saulto Stephens death, Acts 22.20.

4 Sauing the wilfull murtherer.

By

2 Concerning our soules or spirituall life, wee are to examine how we increase in care.

For the sauing of our owne soules, by

of life,) Pro. 16.17.

destroying of our soules,) And that so much more carefully, as the soule is more excellent then the body, eternall life then this, and eternall death more fearefull: as

To live in any one knowne sinne:)

For the wages of the least is death eternall, and will certainely destroy the soule, if it be liued in with delight, Eza. 18. 11. Iam. 2.10. Mat. 5.19.1 lohn 3.8.

as hearing the Word preached ordinarily, reading, Sacraments, prayer, &c. whereby men become dead, having a name to live, or at least lose their ioy or feeling, Heb. 2.3. Num. 9.15, 16,17,18. Apoc. 3.1. Pfal. 51.10, 11,12.

À.

Num-35-31. 1 Kings 3.31.

Mat.16,26.

Rom.6,23. – Gal.3.10. Pfal.34.16,21. Pro.11.16.

Take the opportunity prefently, when God offereth

2 Concerning the faluation of others.

Aking enery a occasion which the Lord offereth, for procuring or furthering the faluation of others: and so pleasing all, in that which is good to edifie;) because heethat winneth foules, is wife, and shall shine as the brightnesse of the firmament for euermore: but he that gathereth not with Christ, scattereth; and to him that knoweth to do well; and doth it not, to him it is fin, I Cor. 10.30, Pro. 11.30, Dan. 12.3. lam. 4.17. Luk. 11.23,

2 Being afraid of hindring the saluation of amy one, and much more of being any cause of their

damnation or fall,

(I Giving offence through our scandalous lines, or enill ensample, or by the abuse of our Christian liberty,) Mat. 18.6. Rom. 14.15.1 Cor. 10.28.

2 Prouoking others any may to sinne) as la-Sephs brethren, & David in the murther

of Vriah.

3 Incouraging or praying others in their (inne) as the falle prophets crying peace, Hab. 2.15.

4 Consenting any way to the sinne of others) as the Beniamites, and the company

of Corab, Rom. 1 . 3 I .

5 Not testifying our dislike, so farre as wee may conveniently, and hindering) Eze. 33.7.00

6 Not

1.Cor. 8.11.

Pro 11.15

6 Not punishing according to our authorist) but rather winking at faults, or vsing too much lenity, as Eli, Num.
25.4.1 King.20.42.1 Sam.2.

numerable soules, by all sorts to whom they are committed) but especially by all kind of vn-conscionable Ministers, making a prey of the Church, as

(1 Idoll Ministers, or blinde guides, Hosea 4.6. Mat. 15.14.

2 Negligent or carelesse Pastors, Esa. 56. 18. Zach. 11.16,17.

3 Corrupt teachers, as the Pharifes, Mar. 7.13.2 Tim. 2.16,18.

4Flatterers, as the falle prophets, crying peace, peace.

stirring up all to whom others are committed, to be more conscionable for the saluation of their soules) I By admonishing, 2 Exhorting, 3 Reproduing, 4 Instructing, by Catechizing or procuring other meanes, 5. Giuing good ensample, 6 Compelling to outward obedience and submission to the meanes, 2s Abrahā, Iasha, Hester, Nehemiah, Cornelius, Gen. 18.19. los. 24.15. Neh. 13.15. to 22. & 8.1,3,8. Est. 4.15, Att. 10.2, 24,33.

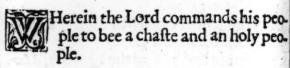
a Awake, thou that delightft in fleeping: Abelsbloed cries for vengeance from the earth. Where will you hide you. when Christ comes to aske you an account of cuery foule? Exo. 20.10. Ephe. 6.4.9.

THE



The seuenth Commandement.

Thou shalt not commit adultery.)



Here wee are to examine, 1. how wee increase in

CHastiry,) possessing our vessels in holinesse and honour, both in the single and married estate, by vsing carefully these helps and preservatives, 1 Thes. 4.44.

I Modesty,) observing Christian comelinesse, to expresse the holinesse of our harts, Iob 31.1, and that (1) in all our words, Gen. 4.1.Psal.51.1.(2) behaviour, Gen. 24.46.

2 Temperance) in the fober vie of our diet, fleepe, and pleasures; to vie them onely so far forth, as they bee not prouocations to the flesh, nor hinderances to holinesse: otherwise, to abate them, 1 Cor. 9. 27.

3 Paine

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am

Pro.23.29,33. 1 Cor.7.30,31 Gal.5.13.

Tor onely those monstrous kinds of vncleannes, which ought not to be named amongst Christians, as fornication, adul-

tery.

of thele occ

s,

Eph. 5.3. Deut. 22.21. tery, incest, rape, Sodomy, and the like, which the very light of nature condemnes, but euen,

I All wantonnesse alonely or with others,)
Rom. 1 2. 1 2. Ephe. 5. 2. 4.

Rom.13.13.Epne.5.3,4.

2 Nocturnall pollutions, comming of excesse,)

Deut. 23.19.

3 Voluptuous abuse of the marriage bedde,) otherwise then for some of the right ends of marriage before mentioned. Or not obseruing duly

51 The naturall time of separation.

2 Of solemn humiliation) when the Bride and Bride-groome are to leave the marriage chamber, 1 Cor. 7.5. Ioel 2.16.

3 Shunning warily all causes and occasions of

vncleannesse,)as

Within vs, all unpure thoughts and lusts,)
which are the adulteries of our hearts,
Mat. 5.28.& 15.19.

2 Without vs all pronocations,) as

SI Surfetting and drunkennes,) immoderate reating and drinking, or of fuch things as thir vp lust, and at vnseasonable times, Proceedings as 23.32, 23. Ezek, 16.49.

2 Idlenesse and sluggishnesse,)asin Sodom,

3 Pride,) appearing in face, haire, apparell, or behaulour; as in the women of hadh before the captiuity, Efa.3. to the end. Ezek. 16.49. Teremy 4.30. Ezek. 23.40.

4 Society

Leuit. 18, 19. Ezek. 8.6.

1eb 31-4

Wee pray that Ged would not leade vs into tentation: therefore we may not east our selues into it by any of these occasions.

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4 Society with lascinious persons,) which are infectious, Gen. 39.10. Pro. 5.8.

5 Lewd books or Ballads,) fitter to be burnt, 28 Att. 19.19.

6 Filthy talke or foolish iesting,) bewraying an uncleane heart, and corrupting others, Mat. 12.35,36. 1 Corinthians 15.33.

Pro. 7.11,12,13,14,15. Ephe. 5.3,4,5,12.

7 Wanton looks) from eyes full of adultery, as in Putiphars wife, David, 2 Pet. 2. 14.

8 Wanton pictures, playing, dancing, or a dalliance,) of the very beholding whereof, euery ones conscience wil tell him the danger, when it is truly awaked, at least, for breeding wanton thoughts, and lusts, condemned by our Sauiour, War. 5.28.

9 Wearing of apparell contrary to our sex,) as man to weare the womans apparell, or the woman the mans, Deut 21.5.

10 Vnlawfull dinorte or feparation,) Mat. 5.32.& 19.9.

gether, though otherwise both honest, and intending no euill, Prov. 6.27,28,29.

4 Increasing in a holy iealouse over our selves) so running away from each occasion, and the least appearance.

aThogh these seems but sparks which cannot hart, yet they will kindle a fire which will burne downe to hell, vnlesse they be quenched in time, or altogether preuented, which is the surest.

Prou.1.8.& 7. 1,25. 1 Thef.5.23;

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The eighth Commandement,

Thou Shalt not feale.)



Nioyning the preservation and increase of our owne goods, or outward estate, and also of our neighbours.

Here we are to examine,

Holily and honestly, according to our estate and calling, walking in all these duties more carefully.

I Painfulnes in our particular calling,) as Iacob in Labans fernice; Paul both in his Ministery, and to get his living, vsing double paines early or late, to recompence the time spent; in the service of God; as in gathering Manna before the Sabbath, that they might rest that day; so labouring to live of our owne, adwelling in our calling with God, we shall be fed assuredly, Eph. 4.28. Acts 20. 31.2 Thes. 3.8,9, 12. Pfal. 37.3. Exod. 16.22, 23.

Prott e se

Gen.31.6,40

Prou.5.15.

2 Thrift,)

Eph. 5.3. Deut. 22.21. tery, incest, rape, Sodomy, and the like, which the very light of nature condemned but euen,

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3 Shunning warily all causes and occasions of uncleannesse, 325

Si Within vs, all unpure thoughts and lusts, which are the adulteries of our hearts

2 Without vs all prouocations,) 2s

SI Surfetting and drunkennes,) immoderate reating and drinking, or of fuch things a ftir vp lust, and at vnseasonable times, Proceedings as 23.32, 33. Ezek, 16.49.

2 Idlenesse and sluggishnesse,)asin Sodom, David.

3 Pride,) appearing in face, haire, apparell, or behauiour: as in the women of ladah before the captiuity, Esa.3. to the end. Ezek. 16.49. Ieremy 4.30. Ezek. 23.40.

4 Socie

Leuit. 18.19. Ezek. 8.6.

Ieb 31-1,

Wee pray that God would not leade vs into tentation: therefore we may not east our selues into it by any of these occasions. S

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4 Society with lascinions persons,) which are infectious, Gen. 39.10. Pro. 5.8.

s Lewdbooks or Ballads,) fitter to be burnt,

23 Act. 19.19.

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6 Filthy talke or foolish iesting,) bewraying an vncleane heart, and corrupting others, Mat. 12.35, 36. 1 Corinthians 15.23. Pro. 7.11,12,13,1 4,15. Ephe.5.3,4,5,12. 7 Wanton looks) from eyes full of adultery,

as in Putiphars wife, David, 2 Pet. 2. 14.

8 Wanton pictures, playing dancing, or a dalliance,) of the very beholding whereof, euery ones conscience wil tell him the danger, when it is truly awaked, at least, for breeding wanton thoughts, and lufts, condemned by our Sauiour, Wat. 5.28.

9 Wearing of apparell contrary to our sex,) as man to weare the womans apparell, or the woman the mans, Deut. 21.5.

10 Vnlawfull dinores or Separation,) Mat. 5.32.8 19.9.

II Prinate company of man and woman together, though otherwise both honest, and intending no euill, Prov. 6.27,28,29.

4 Increasing in a holy iealouse our selves) fo running away from each occasion.

the least appearance.

aThogh these sceme but sparks which cannot hurt, yet they will kindle a fire which will burne downe to hell, vnlesse they be quenched in time, or altogether prevented, which is the furest.

Prou. 1.8.& 7. 1,25. 1 Thef 5.22;

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The eighth Commandement,

Thou Shalt not fteale.)



Nioyning the preservation and increase of our owne goods, or outward estate, and also of our neighbours.

Here we are to examine,

Holily and honestly, according to our estate and calling, walking in all these duties more carefully.

I Painfulnes in our particular calling,) as Iacob in Labans fernice; Paul both in his Minifery, and to get his living, vsing double paines early or late, to recompence the time spent; in the service of God; as in gathering Manna before the Sabbath, that they might rest that day: so labouring to live of our owne, codwelling in our calling with God, we shall be fed assuredly, Eph. 4.28. Acts 20. 31.2 Thes. 3.8,9,12. Psal. 37.3. Exod. 16.22, 23.

Prou.5.15.

Josno

Gen.31.6,40.

a Hold fast in time of tryall, and wait. b Stand in awe, tremble, and sin not.

Mar.5.5. 1 Cor.6.7. 2 Thrift,) putting all things to the bell looking warily that nothing be lost: as or Sauiour, who gaue charge for sauing the crummes, though he was able by his World to prouide what he would, John 6.12.

Contentation) with that estate whereinth Lord sets vs, beeing assured that hee set that estate to bee best for vs, living with our compasse, adepending onely vpond providence, without distrustfull care, and much more without be repining or murmoring, as the Israelites in the wildernesse, being certainly perswaded that hee will no faile vs of that which shall bee best for win his due time: so vsing the world, as those we vsed it not, 1 Tim. 6.8. 1 Thes. 4.11.11

Heb. 13.5,6.1. Cor. 7.31.

4 Peaceablenesse,) avoiding law and co tention, vsing all honess meanes to get a hold our owne with peace, if it be possible remembring that the meeke shall inhe the earth, putting vp some wrongs, as About ham to Lot.

in word and deed, fuch as in whom is a

guile, as Nathanael.

imploy our goods aright, according to

Gods will.

To the promoting and maintenance of Go true religion and service,) as at the bu

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ding of the Tabernacle and Temple, energy one brought their gifts of the best things and so in all the Sacrifices, the women ministring to Church, adding the Primitive Church, adding the Porthisis the honour due to God of all and

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For this is the honour sucto God of al, and the chiefe end of our riches: otherwise, indolaters shall condemneys, who have bit ear denougherein, as the Israelites at the making of the golden calfe, and Papists at this day, Pro. 3.9, Micab 6.6, 7.

To the honest maintenance of our selves, & fixmilies, i Tim. 5.8, the ventuous huswife, Prais 31.15,21,23,28. 1110 1020 years bus

2 To the charitable reliefe of all in necessions) as kinsfolkes, friends, neighbours, Church Country, especially the godly pooresas that of them, we respect our kinsfolkes withe first place, and so others according to more for ciall bonds. Thus to employ themas Hospitality, to good workes and almes, rasthe, who canfed the backs & bellies of the pode to bleffe him; Obadish, which fedde the Prophers of the Lord with perill of his life Day eas, who made garments for the poore Chat fians: Nehemiah that worthy Governour. who tookenot his due because he would not bee chargeable to the poore people in their distresse: but maintained at his ownecharge fundry of those who were in need which fact

commend subjections now i anderen

Efay 29,18.

.d. imiT.s.

Neh dia 1

AQ. 104.

Cay 23,18.

2 Ting.1,6.

Homis.; 4.64 Romis.; 4.64 Ho. 4.6.8

Line Fig.

Bure 19.8.

comforts him to intreat the Lord, tore member him in goodnes, according to that Cornelius, whom the holy Ghost hath & forth as an enlample for this, and thewe how God kept a remembrance of it bo The Christians of Antioch, Macedonia, and Co. rinth, fending reliefe to the poore brethren in Luden . One siphorus to Paul in prison, no afhamed of his chain. The primitive Church generally, Alls 2.4,5. This is the feeding of Christ that shall bee acknowledged before the whole world, when our Saujour shall Cay, When I was hungry, you gatte me mean and the very want of it shall condemne the (world, when he shall fay, When I was him giogyoù gaue mee no meate, &c. And ye ndthing is more neglected then it, even mongfirthem that make thew of goddiness fo others according toppemine

which is a property of a bleffed man, and the contrary, of an infaithfull and wicked of Tabe able to lend freely, tooking for nothing againe, and former not the principall, Nebe. 5.10.

whatfocuer our confesoness can charge visto ha been a uniustly gotten or detained,) as Zachen Ene 23: 140 21 22 better than and and content

Takespeinstice; giving to every men rights and indgement, never consenting to

wrong

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wronging of any man, but saning all from wrong, fo faire as we are able, Eze. 18.19. Ieremy 12.
3,15. Psal. 81.3.4.

3 How we prevaile inrooting out of our hearts that bitter roote of

Couetousnesse:) whereby through the loue of worldly goods, we are either hindred from heavenly duties, or from feeling the sweetnesse that is in godlinesse, or from depending upon Gods providence: or are drawne immoderately after the loue of the world, as to seeke to get by unlawful meanes, or to vex and disquiet our hearts with carking cares for the things of the world, affecting to be rich or otherwise.

4. How we grow in deseftation of all kindes of theft, proceeding from constoue field.

I Thefes in the Church.

Sholy Ghost, whether Church-offices, or

places to exercise those offices in.

2 Sacriledge) conuaying to our selues, or detayning things due to God, whereby hee is robbed of his honour, or the saluation of his people hindered; as by all sorts of vaconcionable Ministers and all others, keeping away Church linings, without due regard of the peoples saluation, & Gods wor-

1 Tim.6.9120. Luke 14.18,19 1 John 2.150 Deut.25.160 Mat.6.31. Prov.23.4.

Acts 9, 18,300

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Prou.20.25.

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Mar. 6.ar.

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thip, Mal. 3.8,9,10.

3 Gaine by things hindering the Gospell & true piety, or furthering superstition) as Dometring the Silver-Smith, Acts 19.24.

2 Thefts in civill dealings.

Ounterfeit or coloured deceit) by faire words, orthe like, as in Amos daies, Amos 8.4,5,6.1 Thef.4.6.

God abhorreth, Deut. 25.13, 14,15.

3 Racking the prices of things) to the oppression of the poore, or cuill ensample of others thus did the Giants before the flood, that the earth was full of cruelty: and the great men before the captiuity, for which God threatned to plague them with other spoylers, as it came to passe. This causeth the poore to sigh; whom God will auenge, Exo. 22.23. Deut. 15.9, 10, 11.

4 Ingressing) getting vp all a commodity to fell as men lift, even the Very ressule. This is to swallow vp the poore a sinne which the

Lord will not forget, Amos 8.

or others; that is, inhancing the price, onely in consideration of longer time of payment, more then the buyers are able to make of it by honest meanes: which is vsury or worse.

6 Becom-

Gen.6.4,11.

Mic. 2.1,2,3.

t Thef.4.6.

6 Becomming bankrupt) to inrich our felues by the spoiles or goods of others: which is flat coozenage and theft, 1 Thef. 4.4.

3 Thefts in lending.

Vinnumerable gaine about the principall lent, onely in lieu and recompence of the lending; which is biting ordinarily: and it is very rare, when one or other is not bitten by it. All viury is of this fort, wherein charity is broken towards any one: that is, wherein respect is not had to the estate of the borrower, & the good of the Common-wealth, Exo. 22. 15. Plalm. 15.5. Nehe, 5.7, 8, 9, 10. Deut. 15.7. to 12.

4 Thefts in withholding

That which bath beene committed to vi intrust for others) as to the husbandmen the Vineyard, Mat. 21.41. Exo. 21.7.8.

3 Our debt) which is a marke of an vngodly man: for the godly should owe nothing but loue, and that to enery one, Plalme 37.21. Rom. 13.8.

4. The hirelings mages) a finne crying for vengeance, Iam. 5.4. Ier. 22.13, 14.

5 Things found) if wee can know the owner, Leuisicus 6.3.

That which wee have uniustly gotten from

Prous 3.7.

a Confider
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others, and not making restitution thereof with the better, if we be able) as Zacheus, Leuitica, 6.1 108. Luke 19.8.

Thefts, whereby weerobbe our selves and those who depend upon us, disabling us to perform the duties which wee own to the Lord and his Church, to our selves with those depending on us, and all others.

that which God hath given, but was fling without reason or regard, vpon lewd companions, or excesse in belly cheere, or vaine delights, as the prodigall sonne, Luke 15.13. Pron. 21.17.

2 Lining inordinately) without painefulnesse in our calling: the Pismire shall condemne such vnprofitable servants, Eph. 4.28:

Pro.6.6.

eignia.

Rash suretiship) without regard of the circumstances, so oft forbidden by the wise Salomon, Pronorb. 6.1. and 17.18.

6 Other ordinary thefis, in getting goods by unlawfull meanes.

Remouing our neighbors marks or bounds; to enlarge our owne) which is accurfed, Dent. 27.18.

1 Uncharitable inclosure) to the hurt of the Common-

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Common-wealth, or of any one, without fufficient fatisfaction: for which the Lord threatneth a woe, Efa. 5.8.

ment) by bribes, friendship or craft; to wring the poore, as Ienabel did Naboth for his Vine-

yard, Eccl. 3.16.

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4 Wan-stealing) viz: stealing away, or inticing children or servants: a farre worse these then stealing any goods, inasmuch as these are more precious, I Tim. 1. 10. Exod. 21.16.

haue no warrant by the Law of God or nature, as magicke, conjuring, playing the wife man: for no such ought to be found amongst Gods people, beeing abominable to the Lord, Deut. 18.9, 10, 11, 12. Alls 19.19. Ren.

18.11.So Stage-playing.

niently spend, without hindring the performance of any of those holy duties required in the right imploying of our goods, mentioned before in this Commandement, or then we could be content to giue; especially at vnlawfull games, or vnsittimes, or falsly; a matter of bad report, to the hurt of our selues or our neighbours, or both; accompanied commonly with many disorders, brawles, grudges, couetousnesse, oathes, fraud, and the like; besides the losse of our precious time,

Phil.4.8.

for which wee must bee furely accountable,

7 Falsifying the will of the dead:)a fin against the law of nature, Gal. 3, 18.

3 Pulfring the least matter, or coozening) for God is the anenger of all such things, 1. The .4.6. Tit. 2.10.

of Confirme or any way fauouring or colenting to any fuch fact: he that doth this, hateth his own foule, Pro. 29.24. Pfal. 50.18.



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The ninth Commandement:

Thou shalt not bear false witnesse against thy wighbour.



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nis. 18.

Nioyning vs to feeke by all meanes to maintaine our owne good name and our neighbours.

I For our owne good name, we are to examine how we grow. Lo: Vitain

1 C Ecking a good name by thing religiously, mal-Oking in all the command ments of God with-on reproble) as Zachar) and Elizabeth, Corneline & Timothy a yong man. For, the memoriall of the inflitteeing as a precious by nument, shall be bleffed, but the name of the wicked Shall rot, Linke 1.6. Adis 10.1 and 17.1 Pros. 10.7. Erel 7.3. I sud: Vinta dam gra sbrot

2 Keeping narrow march against every sime continually) especially those to which our corrupt nature is inclined, or which are most incident to our particular calling: because euery fault is to the godly man, as the dead marring the fweetest oyntment, Fly ,

a Heefe thy ftrength & diligence will be tried.

Eccl. Io.

Faincysere-

unio-

and a little leanen to the whole lumpe. Be fides, the malice of Satan, and the wicked, to blaze vs, or blaspheme our Religion for any one fault, though it bee but the least slip in a rash or vndiscreet speech; passing by all the good things in vs, neuer thinking of the multitude of their owne abominations; as the enemies of the Lord did blaspheme for the sin of Danid, 2 Sam. 12.14. And even this is a staine to the honour of the worthiest Kins

a Stirre vp thy heart to attaine here-

Socretil

Applica ad

Eccl. Food

4.35.
3 * Seeking in enery thing Gods glory atome, and not our owne, more than for him) for then he wil give vs glory abundantly; but feeking our own glory, he will turne it into shame, t. Con.

of Inda, that yet the high places were nor the ken away, 2 Reg. 14.4.1 Reg. 22.43.2 Reg. 1

10.31.1 Sam. 2,30 John 10,26.

4 Carefull to indge and speake the best of a other professing godlinesse; for God will cause others to measure so to you againe, Eccle. 7-21

Mat. 7.2. Tu. 2.2.

words are much vanity: but such speeches as in due time are like apples of gold, with pictures of silver, Pro. 10.19.& 25. 11, 24, 26.

6 Strining to cheerefulnesse and affability is all our speeches,) as our Sautour, Pro. 1 5.1, 18, 23.24.

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abhorring diffembling: so we shall have the commendation of Nathanael, even of the wicked (at least in their consciences) to bee right Christians, in whom is no guile, Joh, 1.47.

2 Concerning our Christian neighbours good

R Eioyoing at it) as Iohn for the elect Lady and her children, 2 Iohn 1.4.

Defending their credit by publique or prinate testimony) according to our perswasion of them; as our Sauiour did of Iohn, and of his owne Disciples, they againe giving testimony to him, Mat. 11.2,7.

them) as our Saujour of the feven Churches, and Paul of the Christians to whom hee wrote.

thers nakednesse, for which they are blessed, yet not approving of the least of their sins, but seeking privately in all love the reformation of them, Ephes. 11.

them,) for that is the nature of true love, yet not committing our felues over haftily vn-to them, vntill sufficient tryall, as our Saui-

6 Expoun

Acts 16.3. 1 Cor.13.7. Iohna.14.

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6 Expounding each doubtfull matter in the better part,) if there be any probability thereof, as Iacob the death of Ioseph and his dreames for love thinketh not enill, I Cor. 13.7.

7 Shewing a dislike to whisperers and tale-bearers,) which will drive away the slandering tongue, Psal. 15:3. Pro. 25.23.

8 Ving all good meanes for the maintenance of the good name of every one professing the feared GOD,) by admonishing, exhorting, ordirecting them in some and wisedome, by our selves and others.

Abborring the contrary vices.

Nuy at the worthy credit of any) as the

302 Euill suspicion without ouident eause, as the Barbarians against Paul, Att. 28.4.

3 Itching eares to heare our owne commendations, with the discredit of others, or at least, to be subtired, as Abab by the false prophets.

24 Speeches favouring of malice or disdaine a the credit of others.) as Corab & the Pharises.

5 Boasting,) seeking our owne glory, though with the disparagement of others, as the proud Pharises.

Rippes, infirmities, euill reports, crosses, or some other accident; as Ely, of Hanna; lobi friends, of him to be an hypocrite; and much

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E Cor.12.16. Leu.19.17,18. Rom.12.16, 17. 1 Thef. 5.14.

Eriech.12.18

Hof. s. 8: 9. 8

more to judge so for good things, or such as may bee well taken; as the Pharises, of our Sauiours eating with Publicanes.

7 Aggranating small faults, or flanders) without care to couer or amend them, Rom. 1.29.

8 Reporting mens bare words or actions, without their intent or meaning,) wresting or any way peruerting them, as the false witnesses against our saujour, the Iewes, against Stephen.

9 Bearing falle witnesse,) or accusing falled ly: as Haman, against the Iewes; Amazia, against Amos: as also the accusations against our Sauiour, Ieremy, Paul, Amos 7.10. Deut. 19.16.17, 18,19.

10 Lying:) which is every falshood vttered against knowledge, with a purpose to deceive. This is a principall fin of Satan, who was alver from the beginning, & the father thereof.

11 Vniust or rash arbitrement or giving indge. ment,) as the Elders against Naboth.

12 Walicious accufations,) not of any conficience to God, or for amendment of the party, or good of others; but of spite, as Doeg: or to flatter great men: as the Ziphims against Dauid.

vnder pretence of friendship or otherwise, as the Herodians intended, and Indas dealt with our Saujour.

Ephes. 3.25. lohn 8.44. 1 lohn 3.21.

Mat.22.16,17.

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Pfalme 15.3.

14 Bewraying the ferret or infirmity of on neighbour, to his discredit, which we might wil have concealed Mat. 18.14.

IS Lightly belowing flying tales or suspicions against our brother, as Saulagainst David, and the Priests:much more spreading them, or adding to them.

16 Flattering,) as Corab and his company did the people; as Absalon; and the fall Ezech.13.18. prophets crying peace, which is, to lay nea Hof 5.1.& 9.8 for men, and to be huntimen for Satan.

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The tenth Commandement.

of mam: for God will tring ?

Thou shalt not coulet thy neighbours house: thou shalt not coulet thy neighbours wife, nor his man-servant nor his maide, nor his Oxe, nor his asse, nor any thing that is thy neighbours.



Herein the Lord requires all the motions of our heart to beevpright, and void of all concupifcence towards our Neighbour.

Here we may examine our hearts bow we grow:

I N entertaining only holy thoughts, motions, purposes, and affections, for the good of all men, I Thes. 5.23.

2 In suppressing entil thoughts & motions) that we may never give any consent, nor take the least delight in them, but labour to the vtter burying of all concupifeence, vntill wee be

perfect in the heavens, Zit. 7.10, Rom. 7.7, 20,23,24.

Ob

Oh that there were such a heart in them feare me, and to keepe all my commandements a way, that is might goe well with them, and we their seed for ever! Deut. 5.39.

Let us heare the end of all. Feare God, and keepe his commandements; for this is the whole duty of man: for God will bring enery worke us to indgement, with enery fecret thing, whether bee good or enill, Eccle. 12, 13, 14.

Then shall ye returns and discerne betweened righteous and the wicked, betweene him that fea reth God, and him that searcth him not, Mal.

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ale also also also also also also also the Glasse of the Gospell or the examination our faith and repentance, according to the An ticles of faith, which contains the furnie of the able in some good measure to fave

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experie measure of our faith is according to I the measure of the power thereof, in configuration on istuing from energy Article, exceptionthe supportemptanon de

in mee daily hiereoglene te gran Re-de-19 All the benefits contained in the 2014 cles of our faith, are ourse in anothrough

Christ mely, when he is outs 2 Con. 1 -10. 1 in all the commandements effications.

2 Let vs proone our chiesthereforg when then we are in the faith. let vs examine our that Iefus Christ is in vs. except we be volp proueable?

4 And if Christ be in vs. the body is dead ecause of sin, but the Spirit is life for righteoufneffe fake, Rom. 8.20.

5 For the Kingdome of God is not in word but in power, i Cor. 4. 20.

6 We

Gal.2:19.

of our workes: for as the body without the fairle is dead, even to faith without works dead, times 2,18.

1

Tailly, we are not to stay, vntill webe able in some good measure to say as Pant through the Law am dead unto the Law; of the I might live unto God, I americised with Christine I live; yet not I now, but Christ livet on Pand in that I now live in the stast me faith it the Some of God, who hat blowed me given himselfe for me. And that Christ liveth me, I know hereby because hee cruciseth me daily more and more all the workes the stell, making mee grow in detestation of the spirit, as lotted to peace, long suffering the Spirit, as lotted to peace, long suffering the Spirit, as lotted to peace, long suffering the Spirit, as lotted to peace, long suffering

Gal.2.4,19,7. Gal.5.32,23, 24,25.

Versje. 100 : Rom, 8.33,34.

only gallet not the conference of the Sales of the Charlet in vs. except two be verted and the body is dead.

And if Christ he in vs., the body is dead.

perance, with a fewent defire to walke the in all the commandements of the Lord.

that Thiow certainly, that against me the

can Coffin, but the Spirit is life for righof refer fake, Rom. S. 20.

Touthe Vinedome of Cod is not in

Tor the Kingdome of Cod is not in ordinardomin power, 1 Cor. 4, 20.

4 6 We

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* I Beleene in God.)

His is my faith, that though by nature, through Adon, I and the whole Church, are apostates from God, and enemies to him & his law; yet by grace through

the fecond Adam, Iesus Christ, God is our God; and we his people reconciled vnto him, to setue him in newnes of life all our daies, Eph. 2. 12. Heb. 8. 10. Luk. 1-74.75

my God, and hath fealed mee for himfelfe, and therefore I am most bleffed, being in such a take, John 20, 28, 39 Pfalme Hans post of the seale, John 20, 28, 39 Pfalme Hans post of the seale, John 20, 28, 39 Pfalme Hans post of the seale, John 20, 28, 39 Pfalme Hans post of the seale, John 20, 28, 39 Pfalme Hans post of the seale, John 20, 28, 39 Pfalme Hans post of the seale of t

this my faith is found, because together with this my faith is found, because together with this comfort, he hath given me, since I beleeved in his Name, a heart desirous to depart from all iniquity, a Time 2019. It is not show and or many and same Father.)

childe of wrath, yet I belocue, that by grace in Christ, I am the child of God; and God my louing Father, Eph. 2.2, 3. Gol. 3.22, 25. Idr. 31.18.

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2 This

aComfore the felie, thou repensant finner, Christ is thine with all these riches, oxely believe.

40 E. 234

aConfort the felic, hou repentant the ners Christis
thine with
all these riches, onely
beleeve.

Mat. 8.2. P[al, 23.4. 2 This comfort I receive hereof, that being thus his childe, shall tacke nothing, be cause my heavenly Father doth tender me much more then any earthly father his child Mal. 3.17. Esc. 49.15, 10.

This is my affurance, that my faith here in is fincere, because rogether with this comfort, I feele my felf affectioned to renerence love and specific him as my most deare Father, and amenabled by his Spirit to cur, to him with boldnessein all my wants, crying, 464, Oh my Bather, Mal, 116. Mat. 12.50. Gal., 5,6. Rom. 8.75.

and vnable to refilt my enemies sodill or sphritually no way able to help or provide for my selfer: yet my heavenly father is a all Maiesty and power, guiding and over ling continually men, Angels, divels, and a creatures, to serve for his own glory, and the good of his children, Asteq 28.

doth and will continually make all things worke together for the best vnto me, not only the holy meanes appointed thereunto, but also minerafflictions, yearny greatest enemics (sins and Satanhimselfe) vntilb I be perfected in the heatens; Rom. 8, 28, 1 Con. 3, 20, 21, 22 Gen. 50, 20.

3 This also doth further assure me that he

thus works for mee: because hee hath first shewed the same mighty powers quickning and raising mee up from the death of sinne, which he shewed in raising my Saujour from the graue: and secondly, for that I have sensibly felt all things thus working together for my saluation Eph. 1.19, 29, 101 212201 21

Maker of heaven and carth and senting the property of heaven and carth and senting the property of the property of as I could have no comfort in the vice of the property of as I could have no comfort in the vice of the property of as I could have no comfort in the vice of the property of as I could have no comfort in the vice of the property of the carth ly Paradife left as an heir cofthe curie; and the creatures accuried for my fin: yet through my Sauiour the second Alam, since I truely believed in him, I am restored to a far better estate, being made in him a right heire of all, never to be cast forth of my inheritance any more; and all the creatures besided a fanctified to mee, that I may have a holy vice of

them, Heb. 12. Rom. 8.17.

2. This comfort I receive hereof, that heauen is mine, and althe ioyes thereof, and that
I am fet already in the heavenly places in
Christ my head, who referves the full fruition thereof for mee. And secondly,
that all the good creatures in heaven and
earth, are at league with mee to helpe for
my good, so far as may stand with his glory

Gen.3.24. Rom.5.17.18

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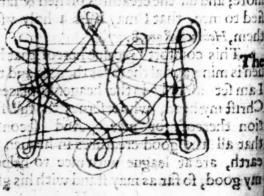
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my faluation, and the good of his Church and the rest restrained that they cannot hur me, without the good pleasure of myheauch ly Father, for the same ends, lob 5, 23, 1 Cm, 3,31,22,33 Hosea 2, 18.

This is also my assurance, that my faith is sincere herein, because that together with this comfort, I both perceine, all the creatures thus ready to helpe mee (especially in time of enall, when ordinary meanes faile) and also seeke a holy care wrought in mee to whethe creatures aright, sand if ying them by the Word and prayer, and that my affections are set on heavenly things, Exodi 16, 17, 15. & 17.7.2 Tim. 4.5. Epb. 2.7. Col. 3.2.

ne creatures lecented for my insiger thious my Samourt he Crond of less, that the Length of the same of the least to a far bett that, eing wade in him a right neite of a fener to be eath forch of any inheritance at anore; and the tace each of the length of the length



Rom. 5. 17. 18

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The second Article.

And in Tefus.)



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H I Sismy faith, that though I am guilty of innumerable fins both originalland actuall, even the breach of the whole Law, and form worthy to be damned, and have

all the plagues of God due to my finne caft vpon me: yea though I was a bond-flane to finne and Satan, yet I believe that Iefus is my Saujour, and hath delivered me from all my finnes, both the guilt and fatisfactory punishment of them, as also from the power of finne and Satan, 2 Tim. 2.26. Luke 4.18. Mat. 1.21. John 1.29. Rom. 6.12,14.

2 This faith is my comfort, and moreouer, that all my finnes and enemies shall not himder my faluation, Rom. 8.39.

3 This is also for my full assurance hereof. because besides that I feele my soule reioycing in God my Sauiour, I perceiue my felfe also delinered from the tyranny of Satan, & power of fin, even those sinnes which before led me captive, fo that no finne hath any more dominion ouer mee, ruling to condemnation H4

Pfal. 11.5.1 and 39.12. Rom. 7,10,11, 13,19,10,21, 33.

COL. 1.12.

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nation, that I doe ferne it in the luft's thereof and for that I am withall delinered from

terrours of conscience for my sinne, Like 1, 47. Rom. 6. 12. Rom. 7.24, 35 Christ.)

Dan. 9.24,
Heb. 1.9 the kingdome of darknesse, and a stranger from God by my sinne: yet Christ was

Spirit, to be my Mediatour,
my Friett,

Prophet Mar. 23. 19. Atts 3.22, 23.

King, hath and will fully deliner me from the kingdome of Satan, and gine vinto mee the heavenly kingdom seconly being my Pried hath first reconciled meto his Father by the Acrifice of himselfe, and keepes me since

anointed for mee with all the gifts of the

his fauour, by vertue of the fame, and of his perpetuall intercession, Heb. 7.24, 25, and a 24. Re. 8.34. Third ly, being my Prophet, will proceed to teach me all the will of his Father, necessary to eternall life.

This is for my affurance hereof, because I feele my selfe to have received of the anounting in enery one of these from Christ & the fruit of them. 1. Of his kingdome, enabling

me to begin not onely to subdue my fins and emil affections, but also to rule so farre our my selfe, as to bring my very thoughts and

John 10,28,29 30, Apec.3,21, Heb. 10,12,14 1 John 2.1.

Col. 1.22.

Hep-8-10-11:

Hohn 3.27.

Cor,9.17.

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all committed vnto me, into obedience to Christ. 2. Of his Priesthood, whereby I am nade able in some fort through him, to offer to the Lord my felfe, supplications, thankes, and works of mercy, with all that I have, to ferue him. 2. Of his Prophecy, making me to grow in the knowledge of himfelfe, and in mire winftruct otherstherein, John 6.45.

silel vin short His onely Sonne.)

His is my faith that he being the onely Son of the Father by nature thath made me achild and heiroby the gracerof adoption, who was by nature a child of wrath and perdition, Gal. 4.4,5,6. Ephe. 2.3.

2 This comfort I find herein, that to me belongs the inheritance of Gods fonnes, Gal. 4.

7. Rom. 8. 17.

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2. This also is for my assurance, for that he hath fent the Spirit of his Sonne into my heart, whereby I can call him Father with comforts which is my witnesse and seale Gal. 4.5,6,7. Rom. 8. 16.26 V.1.22.

THis is my faith, that though I was vnder the Prince of darknesse having Satan my Lord vntill I beleeved in Christ; yet now I am Christs, and hee is my only Lord,

CI Purchafe wich his blood, Cor. 29.20. 2 Gifts from s Father, John 10.29.

By Marriage contracted, to be columnate at his appearing Eph. 5.32. Hof. 2.20. 2 This

2 Cor.15.5. Pet.a.5. Rom 13.1 Heb. 13.15,16 Pfalme 4.5, Rom.14-14-18 I lohn 3,20, 27.

Eph,2.3,3.

The 2. Article. 2 This is my comfort, that being thus p chased and given to him as a peculiar gift shall neuer perish; and being thus contract to Christ my Lord, the bond thereof is fuch faithfulneffe, as shall never be diffolis vntill I bee brought into the bride-chambe and fully glorified, Hofes 2,19. 3. This increaseth my affurance, for the together with this comfort I feele my felfe redcemed from the earth, viz. my earth conversation) and doe delight to heare the voyce of my Bridegroome, Apos. 5.9. gine Rim Pok theirn and when the bel for fins out tout has fort

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2 Cor.14.5.

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Thethird Article.

Which was conceined by the boly Ghoft, borne of the Virgin Mary.)

His is my faith, that though I was Pfel 51.5. conceiued in finne, and borne in iniquity, and so corrupted in all the parts both of my foule and bo-

dy yet that both the conception, birth and whole nature of Christ my Sautour, was fully fatisfied, by beeing vnited to his Godhead, to be imputed vnto me, falm 51.5. Rom. 8.

2.3. Luke 1.35. 2 This is my comfort, that my God hath giuen me this holinesse of his Son, as a robe to couer all my finfulneffe, and whereby I doe both presently, and shall ever stand most gloriously in Godelight, chiefly at the great

Day, 2 Cor, 5.21. 3.9. Rev. 19.8.

3 This is my faither affurance hereof, because I can mourne for this totall corruption

13.19,12,23,

in me, and being humbled in the sence of an driven daily to put on Christ by faith and for that I feele also the new birth in me by a change begunne in all the powers both of my body and soule, wrought by verue hereof, fince I was conceived & borne in the Church, by the power of the holy Ghost.

Wil Sugar Concer Stylhebol Chiff, torne

Is it in this of a thought was concurred in time; and borne in iniquity, and borne in all

the perceivoring my foole and bewer that both the conception, birch and
hele nature of Christ my Sacioar, was fulfacished, by a congruited to his Godhead,
bein putted voto me, held more, Romes.

of his is not comi**ort,** that my God hath during this both so hat his son, as a robe we concretifus from fashiness, and we concretifus fashiness, and shall on vita ado so doriously in God hight, chiefly a the great soriously in God hight, chiefly a the great

Day, a Congress. A second of the property of the second of the position of the contractions of the contractions.

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The fourth Article Court of the fourth Article

form, only such, that Christ hath died form, only mings rebow bereffus our-come death, and bestienen away the sling the estimates and the second seco

the euils which my Sanious endured for me, in Talk the confile of his life, he also endured that nost shanes ful and

accursed death which I had described a tissie Gods Instice for me, and to pacific his wrath toward me, Galiana, i obsaid T &

linered from the curse of the law, herebeing this accursed for me, and that what sener inferings I endure in this life, are sanctified hereby, to bee to me either fatherly challist ments to amend mee, or trials to prone what is in my heart, or persecutions for right built ness, to fill up the measure of Christs sufferings: by all which the Lord exercise this graces in me, and prevents the euils hee secth me in danger to fall into; and conformeth me to Christ my Head.

This also warrants the soundnessed my saith herein. First, because I feele my selfe to profit

Gale.14. Pal.119.675 77. Corta 10. Phil.139. Gal 1.19.88 5.

\$ 6.57.

Gal.3.13.

Rem. 9.3. Hcb.12.6,7,8 11. Apoc.3.19. Col. 1.24. Rom. 8.29.

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Gal6.14. Pfal.119.67. 2 Cor.12.10. Phil.1,29. Gal 2.19.85.

I Cor.15-55. \$6,57.

C.1.3.15.

V. 171.5.3.

Rom 822

8.7.0.11.6

profitin Christianity by my afflictions and crosses. Secondly, I defire to take pleasure fuch fufferings for Christs fake. Thirdly he cause the old man in me begins to be crucifed with Christ : A Atruot ou

Dead.)

I T His is my faith, that Christ hath die for my finnes, and by dying hath our come death, and fo taken away the ftin thereof that it cannot hurt any of those th the cuils which in subject

This comfort I finde hereupon, the death shall be so faire off from hurring me that it is already fandified by this deather my Saniour, to be to me the gare of life, Ph the Gods luftice for me, . s. i. a. machistit

7 This also increaseth my affurance the my faith is found herein, because I find tog ther wish this comfort, that every finds he received his deaths wound in me (cachb ginning to die; and forthat I feele a poile by Christs death, to tryumph against the terrors of death warting for it, when I have finished my course, withing to bee diffolie and to be with Christ, Galatians 2.19. Phil 3.16. Col. 2.2. Phil. 1 . 2 1, 23. Rom. 7.24. taces in ine, a (beirnd but in cuils hee feeth

1. This is my faith, that Christ was burin for me, both to assure me of the certain ty of his death for me, and that all my finne are buried in his graue; yea withall to bur finn

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finne in me, and to fanctifie my graue to bee a five et bed for my body to rest in vntill the resurrection, Rom, 6:2, 4. Esa. 57.2

that my finnes thus buried, shall never come into remembrance to accuse on condemne me, onto hinder Gods everlasting mercy and lene from me, Roin 8, 94, 35, 1 or year woman

ried in me, and confuming daily by the vertue of this death and buriall of my Sauiour; especially the strength and delight I tooke incurry sin, Col2.11, 12.Ro.2.21, 22, 23, 24.

He descended into bell.)

r This is my faith, that my Sauiour aboad vnder the power of death, and in the state of the dead till the third day, and fully ouercame and vanquished the power of hell, having before both in his soule and body endured the torment due to my sin, which I stould have endured for evermore: and that not onely upon the crosse, but also in the garden; as appeareth by his speeches, his praiers, his agony and bloody sweat: and so hath for me triumphed over hell, Marke 14.33, 34. Lake 22.44. Heb. 5.7.

This is my comfort, that though I stood ever in danger of eternall death, for all my sinnes, yet now by my Sauiour I am delivered from the terrors hereof, Heb. 2.15.

3 This

oun 3.14,15.

3 This is further for my effurance her for that Linux received comforting his of eue then when the terrors of conscience h gotten bold vpon me for my finnes exhibit canfe I feelea defire to fane others alfo for that place of torment; by deading themo this my Sanjour, and have now entred narrow way to heaven, following my Sa our herein, haning left the broad way goin to definition, lebu 3.18,36. Mar. 7.13 12 dinme, and confuming daily by the verof this death and burial of my Sautour; cially the through and delight I tooke uery fin. Col 2.15, 12 /6.2.21, 52, 23, 24.

Bed Good dinto bel.) His is my faith, that my saujour aboad vinder the power of death and in the ofthe dead till the third day, and fully came and vanquished the power of hell, ing before both in his foule and body endithe torment due to my lin, which g diffiance endured for energinere; and that tonely upon the crasse, but also in the garhas appearethby his forceher, his praiere, agony and bloody fweat; and fo haritfor etrimphed ouer hell, Atarle 14:33, 34. We 27.44. Eleb. 5.7.

This is my comfort, that though I flood er in danger of eternall death, for all my nes, yet now by my Saniour I am deline-

dirom the terrors hereof, Heb. 2.15. TE

Num. 21.9.

John 3.14,15.

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The fift Article.

The third day he rose againe from the dead.)

His is my faith, that my Sauiour hath fully fatisfied the inflice of his Father for my finne, evento the vectormost farthing, in that herose; because any one sinne of his electric.

againe: because any one sinne of his elect, not satisfied for, had kept him in death, seeing he tooke upon him to become surety for them all, Rom. 4. 25. 1 Cor. 15.55, 56, 57

2 This is my ioy, that through him I am instified, and stand as righteous in the sight of my God, all my sins being veterly done away and couered hereby, Rom. 4.25.

3 This helpeth my assurance hereof, for that besides this comfort, I feele my selfe alforaised up to a desire of a perfect holinesse, Eph. 2.5, 6. Phil. 3.10.

Apec. 20.5,6.

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He ascended into heanen.)



Hisis my faith, that when my Sauiour had fulfilled a things in the earth for the redeeming of his Church, he went vp into heaven, both to prepare the way,

and alfo to take possession, and to keeper for me, Luke 24.51. Acts 1.9. Iohn 14.2.

2 This is my joy, that none can hinder in from thence, but where my Saujour & Head is, there shall I be also, John 17.24.

affections are already ascended, being set on things that are about.

And sitteth at the right hand of God the Fa-

ther Almighty.

hath al power given him over al fort, to give eternall life to whom he will, and to condemne the rest, sits as a King at the right hand of his Father, filling his Church with his gifts, guiding it by his Word and spirit, vntill hee hath glorisied it, and subdued all

Col.3.2.

Mat. 28.18. John. 17.2. Eph. 4,8,10. his enemies, conuincing them by the light, 1. of nature, 2. of his workes, as his creatures, indgements, mercies, 3. of his Word, Efa. 54. 10,59,21.1 Cor. 15.24,25.

This is my comfort, that he will guide meby his Word and Spirit continually, and ouer-rule what foener Satan or the wicked can do against mee, to serue for my good, and against themselues, Phil. 1.6, 1 Pet. 1.5.

Efay 8.16.

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This is also for my further assurance herein, because I feele my selfe desirous to be guided by the direction of his holy spirit speaking in the Word, and moreouer, I heare a voyce behinde me, saying, This is the way, walke init, when I turne to the right hand, or to the left, Esai. 30.21. and 59.21.

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The feuenth Article.

From thence shall hee some to indge the quicke and the dead.)

His is my faith: that my Sauiour shall come to be the judge of the world, to judge every one according to their works John Joh. 5. 22. Rom. 14. 10.2 Cor. 5.

2 This is my ioy, that though I did and do naturally quake, fo oft as I heare or think of the terrible Iudgement : yet remembring the Judge, who hathby himselfe satisfied for all my fins, fo taking them on himselfe, and giuen me his owne absolute righteousnesse,I can cry, Come Lord Iesus, come quickly; sith he shall come to me a most happy Sauiour, and not an angry Iudge, Alts 24.26.2 Thef. 1.7, 10. Apoc. 22.17.

2 This is also for the accomplishment

5.9,10,11.

of my assurance, that this my faith is sincere, because beside this comfort I labour alwaies to have a cleere conscience, that I may have boldnesse at that day, and can perswade men, knowing the terror of the Lord, 2 Cor.

Fis is my faith, that the neight of the Choft is took, the third person in Trimity is Children and proceed to the Children and proceed the Children and proceed the Children and the Children and

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The eighth Article:

I believe in the holf Ghoft.)



His is my faith, that the holy Ghost is God, the third person in Trinity, sanctifier and preseruer of his Church, knitting the

whole Church to Christ the Head thereof, and euery member one to another, 1 Cor. 12.

12,13. Eph.4.15,16.and 4.4.

2 This is my comfort, that hee will perfed in methis good worke of fandification, vntill the appearing of Iesus Christ, having already so knit mee to Christ my head, as I

can neuer beseparated, Phil. 1.6.

This assureth my heart, because I have already received the first fruits of this blessed Spirit, whereby I am enabled to fight, waiting for the perfect adoption, & to pray with groanes, striuing against that corruption in me: therefore he is to me as the seale and earnest of my inheritance against the day of glory, Rom. 8.23, 26. 2 Cor. 1.22.

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The ninth Article;

The holy Catholike Church.)



His is my faith, that God hath alwaies a chosen flocke, not onely of those who triumph already in the heavens, but even militant heere in

theearth, vniuerfally scattered: all which he hath or dained to eternall life, by his Son Teles Christ: to whom all his promises appertaine; having by times these principal marks, a cheerefull submission to the Word and Sacraments, with all other the ordinances of the Lord outwardly, and holy affections inwardly according to the same, proceeding from this holy faith; though the number of them have beene very small in the most flourishing ages of the Church, and those ordinarily of the meaner sort, as in the Church of Corinth, and true faith shall scant bee found when Christshall come, I Cor. 1.27. Luke 26. 18,8.

2 This is my comfort, that God hath vouchfafed me to be one of that little flock, Luk. 12.22.

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Elay 59.21.
Rom. 11.34.
Mar. 28.19.
Mar. 16.17.
Iohn 4.21,
22,23.
Mar. 28.19.
and 10.14.
Luke 10.16.
Ads 2.43,46

3 This affureth me further hereof, because I feele in my selfe a hungring after the Word and Sacraments, as my spirituall nourish ment, and can willingly submit my selfe to be guided by the same Word, for the perfecting this worke of grace begunne in me, Ioh. 6.27 and 10.27.

The Communion of Saints.)

1 His is my faith, that this whole Church hath a Communion or fellowship togo ther in Christ, and all his benefits, and soin enery Article of this faith, as in the same Sa. uiour, Father, preserver and sandifier : and in much heavenly experience of Gods graci. ous presence and fauour, in providence, prorection, direction, guidance, consolation blessing and still more as they strive to grow in more faith, obedience, and holines, and h they have a holy fellowship among themselves being affected alike both inwardly in loue, hatred, ioy griefe, (that is, to loue the famethings, and for the fame:) and outward. ly in relieuing, helping, and caring for one another.

hath vouchfafed mee to bee of this bleffed communion.

3 This further affureth me hereof, because together with this comfort I am so affected to my God, as my chiefe Study is to delight

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onely in him, and to obey him, yea to spend all my strength and whatsoever else for him: and so to all the true servants of God, thus foundly professing the Gospell, that I can pray heartily for thom, mourne and reioyce with them, and for them, as for my brethren and fifters, and be ready to helpethem and communicate vnto them, in what foeuer gifts the Lord hath vouchfafed vnto mee, esteeming of them as members of Christ with me; and can claime the word as my portion and heritage for euer, I Cor. 1 2.26. Rom. 1 2. 15. Mat. 12.49,50. Pfa. 119.111.110b.3.14 John Ruk Ris book the Lord in Reamon npon Rim too & and when the bol for him Total tone the Lours 15his thriffmathon vereni Lis Soule

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Efay 33.24.



The tenth Article.

The forgivenesse of sinnes.



His is my faith, that all this whole Church and every member thereof, have the happinesse, to have all the finnes forgiven for Christ being al washed in his blood,

Pfal. 32.12. Heb. 8. 10, 11, 12. Apoc. 7.14.

2 This comfort I find hereof, that howfocuer I am a miserable finner many wayes, yet none of all my finnes shall cuer be imputed vnto me, being of this holy communion,

Rom. 8. 33.

This is also for my assurance, because I can oft mourne bitterly, when blooke at my Sauiour, whom by my sinnes I have crucisied; and doe abhor them as none of mine, but fruits of that sinne that still dwelleth in mee in part: and moreover, because I can forgine and pray even for my very enemies, and have set my selfe to wage continuall war against every sinne, Zach. 12. 10. Mat. 5. 11. Rom. 7. 19, 20. Mat. 6. 14. and 5. 44, 45.

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The eleventh Article:

lis is my faith, that in fee ollut of The refurraction of the boll od had ours and a

His is my faith that all bodies Thall raife againe at the last day when Christ comes the bodies of all the faithfull, to

eternallicy by the refurrectinoffefus Christ; though all the rest to conof to a thought te: 25. 7. dol. noithmen

alf his is my comfort, that this my body owhibied to diversinfirmities, as ficknesse, manifold paines and forrowes, &c. shall then rifea glorious body like the shining body ofletis Christ, free from any more misery, paine, or labour, all teares being wiped away from mine eyes, Job 19.25, 26, 27. Phil. 2.21.

M100.7.16,17.6 14.13. This is also further my affurance hereof, because I feele in my selfe the first resurrection, by a daily rifing in my inner man, to newnesoflife; andby a conformable fitting ofmy body in all the parts & faculties thereof to ferue the Lord, Apoc. 20.6 Rom. 6.1 1,

13:1 Car. 15.58.

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The twelfth Article.

The life enertasting.



His is my faith, that in the of this transitory life, so full labours and griefes, God his prouided for all this his Church a most happy and be

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fed life, which shall continue for euermon

Apec. 21.22. 6 22.1,2,3,4.

2 This joy I find herein; that thought life be full of croffes and troubles, energy fubied to a thousand temptations; and we momentanie, yet then it shall be a most glorous life, when I shall dwell in Paradice in the presence of God, & all his blessed Saints and Angels for enermore, Rom. 8. 18.2 Cor. 4.17. & 12.4. Pf. 16. 11.1 Thes. 4.17.2. Th. 1.9.16.

This finally confirmeth my affurance of, because I feele the life of grace beegume in me already, which is the beginning of the eternal life, (but that then it shall be farmer holy and glorious, and enery way more beliefed then the heart of man can conceiue) and moreouer for that hee hath given mee this grace to believe in the Son, I therefore know by the testimony of my Sauiour, that I have eternall life; and withall hee hath given means.

Gal.2.20. Rom.14-17.

lohn 3,18, 36, & 5-24,25. E lohn 5.11,12

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heart to heare his voyce with delight, so that shall never perish: year my faith herein is inch, that I account all things but losse and dung, in respect of Christ Iesus my Sauiour, and all the troubles of this life, not worthy the glory that shall be then revealed vnto me: and so strive hard forwards towards this marke, laboring alwaies to keep a good concience both toward God and man: that I may ever be prepared for the full fruition hereof, and counted worthy to enter through the gates into the City, Phil. 3.9. Rom. 8.18. Phil. 3.13, 24. Luke 20.35. Apoc. 22.14.

This is the victory that overcommeth the world,

enen our faith, I Iohn 5.4.

Be thou faithfull unto the death, and I will

give thee the crowne of life, Apoc. 2, 10.

Here is the patience of Saints, here are they which keeps the Commandements of God, and the faith of Iesus, Apoc. 14.12.

I have sworne and will performe it, that I will keepe thy righteous indgements, Pfal. 119. 160. Then shall I not bee confounded, when I have re-

spett to all thy commandements, Psal. 119.6 Lord increase my faith, Luk. 17.5. Mar. 9.24.

The benefits of this practife of examination, to encourage us unto it, sith it is wearisome and unpleasant to our corrupt nature.

PErforming a it aright, we shall anoide all hardnesse of heart, luke-warmnes, sleeping Ioh.19.27,28.

a The labour is easie to the good heart, the benefit in comparable. Practice will make it very fweet.

1 Iohn 5.3.

Mat.n.30.

Pfal.119.56,6.

80,101,104.

Lam,3.39,40.

Ephelians 6.
11,12,13,14,
15,82c.
Mat.4.11.
Iames 4.7.
Romans 16.20

Prou. 2.9. Pfal. 1, 1, 2. Pfal. 1, 19. 136. 2 Peter 2, 7, 8. Luke 19. 41, 42 Phil. 1.9, 10.

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fleeping in any finne, and preuent an emconference, with many other punishments finne, and with all we shall be able to recome our selves forthwith, out of every grosses and from Satans power, yea, even from the gulfe of the deepest despaire, Pfal. 32.45.

We shall daily bee putting off the old man, and putting on the new; strip vs of the ragges of our sinnes, and put on our wedding garment, to make vs more glorious in the eyes of our Bridegroome: yea, wee shall alway the works of darknes, and put vpon the armor of light, Eph. 4. 21, 22, 23, 14 Rom. 12.12.

Being thus armed, wee shall bee so enbled to watch continually, and defend or selues against Satan, and all his power, that he shall never give vs any deadly wound, but wee shall put him to slight, and in the trample him vtterly vnder our feet.

4 We shall be able to see the good way, and wherein the perfection of a Christian consists, with his true glory and felicity in this life, and to rejoyce in them that are such and withall, to behold the fearefull stated the world, to mourne for it with just Lot: so to judge aright between the godly and the wicked, and specially to judge of our own estate.

cording to our place and calling as wee are Christians Christians) to teach, conuince, admonish, reproue, exhort, and comfort both our selues and others, Rom. 15.14.1 Thes. 5.11,14.

6 Wee shall bee enabled to pray for our selues and others, with the whole Church of God, according to our seueral necessities, and after the will of God in faith: and withall, to make a most sound confession of our own sinnes generall or particular, and of the sins of the time, with seeling: and so most sweet thankesgining for all mercies, with a like comfortable profession in our faith, so 15.7.1 lob.5.14.and 3.22.

7 Wee shall so grow in Christ, and repaire his image, as by beholding and obseruing our selues, we shall get most strong consolation that wee are true branches of that holy Vine, lively members of Christs body, the very sheep of his fold, to stand at his right hand; and hence most certaine assurance of eternall life, sealed vnto vs by his holy spirit: having in the meane time all the promises of this life, and that to come: all being ours and for vs, 17 im. 4.8.1 Cor. 3.21, 22,23.

8 Seeing our growth in grace, perceiuing what fins we have ouercome, and what graces we have obtained, wee shall be encouraged to strive forward to perfection, varill we obtaine the end of our strife, the crowne of glory, Apoc. 2.9, 10.

o Wee

2 Per, 1.10, 110 1 Thef. 1.3,4,5 Iohn 15,1,2,7,

Rom. 5.10. Gal. 3.3. Heb. 10. 32, 33 2 Tim. 4-7.8.

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Apod. 1.6.

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9 Wee shall shine as stars in the world, the greater glory of our God, the comfort and good ensample of Gods servants, the convention of the wicked, or stopping the mouthes, and leaving them more without excuse, Phil. 2.15. 1 Per. 2.12, 15. and 2.1.2

10 We shall increase the brightnesse of our glory in heanen, as wee have more glorised God in the earth: for the practise of this examination of the course of our life, is a spin tual sowing, whereof wee shall in due time reap a plentiful haruest, if we faint not, Dai 12.3. Rom. 2.6, 7. Mat. 19.28, 26.2 Cor. 9.6.

Gal. 6, 6.7, 8,9,10.

good conscience: whereof such peace, both nesse, security and heavenly ion will follow us, as patieth all vnderstanding, and no camman can possibly feele, but onely those whom the kingdome is prepared; because is the beginning of it in this world. Pro. 15.11

Rom. 5. 1, 2, 3. Phil. 4. 7. 2 Cor. 1. 12. Ro. 14. 17.

fhall get this affurance, that Iefus Christ our Sauiour annointed for vs.

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Qualifully helphalling fine Act 2,23,23. Luketo.ia no more perinting disensatioque the di uels: yea all must follow holineste, without Jan. 2, 17, 18. Heb. 14.14 which no man thall euer fee God with comfort. The Europein Meridan Leon, that who for ever lives but onely in one known of the live one of the live one of the live one of the live of the l his must used ponerty have any Joyned house of his must used ponerty have any Joyned house of his farther by Christian box. I have been been a specified any of the control to them that are licke, a delinerer of them who feele shemicluon in peilon calls them polythat travell and arcready to f the brethen of their appropriate of their appropriate of their dayes and appropriate of their Quelt. An any, who continue Willia who wany one lines, refusing to be riled Prou 18.9. lthings hope for eternall life by he squour of God!

*Aufw. No: they that some to Christ must follow him; forfaking themselves taking yp Luke 9.21. Mat. 17.30. LABARAS superofic daily, and learne of him to beate wake if cuer they will finde rell votor he They must heare his voyce halbe deliroica tro among wirkednest

Acts 3,22,13. Luke 10.16

Iama, 17,18.

that bear them, delptic him; and a that bear of faith, multiple thin; and a that bear of faith, multiple when; and a their workes, to be a nuing faith, elle it had no more protection, then the faith, elle it had no more protection, then the faith, elle it had no more protection, then the delivery of the which no man shall ever see God with confort. The Lord also threatnest, that who ever lines but onely in one known a sin, shall also the death, this blood shall be vo on the E22, at 18, 17. A hill if he will not doe in the death, this blood shall be vo on the before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more, if he had before the Lord; and much more in the large that the large the large that the large

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nor admirit. For hee that rurnes aways carefrom hearing the Law, his prayer is bominable. And what market Is in our call to vs. and we will not heare roots. The call to vs. and we will not heare roots. The call to vs. and we will not heare roots. Therefore wee must hold the roots of the roots. Therefore wee must hold the roots of the roots. Therefore wee must hold the roots of the roots. Therefore we must hold the roots of the roots. Therefore we must hold the roots of the roots.

Luke 9:33. Mac_er 5.39. Mac_er 6.24,85.

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wickednesse in constants, God will not hears with neither can us bee sure that we have that never becomfounded; vittill wee have respected all his commental ments; Pro1 = 44 + 5:28, 49. Leb 9. 8. 315 Effect 15:20 66:213: Pfol. 56. 18. and 149.66 Each 18. 11.

tter, yntill, we come to perfection; and that

Remodicther wice can find any fend Comfortin our prayers, that God soil heare visin the day of our affliction of any time ofneed, or home any other praying for wait on that any one of the promise of God belong to ve ar formuch as belowe any Article of fluth with somfort with live have foundly, repented of all our finnes (our knowne finnes particularly, voknowne eenerally) with a full sefolution to know the Lord, and feare him walking in albhis commandements for every and departing from: ruit of the, or neglecting our Eding 1914 191 ng any way unfaithfull or negligent therein.
3 By combile sone to relie in the lining Quel @ Dhan hath fuch fearchill & Seden bed salatidanen void of feeling of their lin are in the dangerous a gate is bow equit enmber in who have had laste good in to luch residualities Religion, has an perty and lepite facile in lines to make grue the time stail yas in hards soni burg Selection and Partie

lar.4.24, 25.

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on May by Byeave the wonce it that our cafe is good crough; comparing our felies with control with the lange of Chaille out with the Law of God and the lange of Chaille out which we should daile be more conformed and by forgetting that weethould edor day grow better and better, vntill we come to perfection; and that when we go not forward in Christianity, we whiteward a Codsint interment, for making to take account of those beginnings The reactive of the party of the piet of the piet. ference same delivered of the hard account white and which we strain with a latter of the latter of t nury)hearing, reading descriptures, a other good buckes, codemn receiving the sacra ment y conference; player in editation, exal mination diffinguith the like or doing their things for a family mishon trenerence. oranleast, not waiting on the Lord for the fruit of the, or neglecting our calling, or being any way unfaithfull or negligent therein.

By committing some group an or living in tome knowned and without dischart in pendance has Divide to not globifying God according to back to wedge of him purpose ting all horsemests which he requirement the long with while conditions in the long with the long

Mar.4.24, 25. leb, 10,24,25 8.

or By obermach greedin ly things, whether our pleasants, profesional or credit pe lafery fre clobs sway our hearts and enske grate, or wek them move then Gods gods and included with the things which took the things which took the two ki dome or with the negleto nercon and of faluation of dur brechieral Potentioned and noe be in the higher degree to have to held Matters of the asternetale the warts the one it decreates towards the other ther syllecut featons God part our tone with the worth for cyther he will be rough with afthe heavy shall what week such shall Bour affearthy things of horocup south give all diligence togget that all the same Code religion or inchance rivel the whenter of or lukewarme protentes or for irianie tim indgement of God to led ve into temperation Hereby, to gitting will for the take Planto or for doing that whereof thou had power tior whereinthou dou Official Apoflufie on backfieding Inhether a childe of Ged concluding a fieldly. if flood wor! DEVERTISINGE ONCE TREET AM & childe of God and in the favour Thay be fute that I carnot fall away ofterly, nor yet lose fils fautur, althought keepe not to the a course? but fomewhat follow

Mat. 13,32,44, 45,46. Luke 8.14. Mat.6.33,10. 19,38, Mat.6.24, 1 John 2.14.

9 Par 140.

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Mar. 13, 22, 44, 45, 46. Luke 8.14. Mac.6.33, 10. 19, 38. Mac.6 24.

I lohn 2-15.

mypleasures, and frime my solfoedries to the sime, or live inclones things of endich am mor personal desharthey are good, on for which I seems ignore was reast, not onto some lesser durice. For Good is which angrable to his low, that whom he lough honed helds to his low, that whom he lough honed helds the his long, and squares in his angray that he had been at the first many things we should be in the long and square the history of the property of the history of the

Pat 1-10.

an Angel of light portwading thread is well when the nothing to ever then mentices and taken such that the pool of the last th low the adule of the holy is plattle stravited give all diligence to make the calling and a legipmonery day morning the best about things this fixed watched the both about greating in the practice of true pictowe dul to and in his fanour sover living in or comme ting but fome one finall finne in the account or for doing that whereof thou haft no wa rant; or wherein thou doubtest that thou of fendelt God, uplouvhat fatre presente foruer thou doct it. Thou mailtanderige the little not enely to lofe the feeling of the Lordal nour and love but also all the experiments of his kindnesse, and gracious familiarus, and moreoner, bring upon thee all the mileries befalling the impenitent person, memobs

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a Samira. 7, 8 20, 22, Pal. 71.

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Hof. 12-33-6.
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rule 8.9, 10-

inthe first helpe of our magnification part sign prince the prince design the two delibera-forms of the nother skielibera feels. 1 if his on present the prince by a feetedy and expediture. perfrances seriodhar nhourmaid come revelor chatel: as if thou had ball the world in the wouldeftewillingly give less bee alliest of Gods fatture localists have highered doth history was the at the like the past people indattenthis achitemple unnumber or chare the wiltithinktribenadocibby aplicity the for Mile and Disid, the Best forthing of Entile twarms that herein b for this make the Lord promises by chicas a procedured anche that he stull country their options is such that ted and their finnshift following she cand the will not waterly, takely is propen from tallen thine owns dought end tisy most single by felf the comfortable promifes of the Gospel, Subora sand to laboration the responsibilities of desired continuing in a unitant process management length vndoubtedly find true comfort, thogh Queta O.V. how may I recognished no board inother Loide Loide faudir land son his handowhen it any way it ex bites with upon and in his due time thou shalt have his fand hoseling The Bropherot days and bern Aley lentown breing for thy idingal, thou mult learch & try thy waies, and turne again vnto tha K4

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2 Sam.12.7,8, \$0,12, P(al.51.

Afteneous of Jacob wanti-ling and weeping hold fall, les has not goe, before he have bleffed thee, he will certainly doe

Mol. 12-3,4Meditate withall vpon the
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rule 8.9,10.

the London Thanpuschy this girt finitell and supersona collisistent patricular collisions and patricular collisions and the collisions are supersonal to the collisio codling cothe in basely evolvicing riefe amili polyer heart diggranding them: (apport sorther is inversificated by trouble take they followed for most condition regarditions of the stock baselines are Decembered purposed by College in a periodical light in in house hing adamile milyaly sche fortic arhouse itgirektribanastiqoibiy aquetydholanası rosefin ibi ce kettiri gai dase soneçiliy algar for a to black other towns and the country intelligible desiration for the line and the pulmof himbliond, a maching signing upda bearing alt final converte scially allofe with had therefored the hongested and the foundatable and standard of rotation in thine owns conficience! So applying to felf the comfortable promises of the Gold collegiate feridance before in the Arth falls, waiting sponthe bords thesey, continuing in a inflant prayer, then that length vindoubtedly find true comfort, the of willow was lancrimes he'do have wolane hadefmultrockoning of his fauor requirement spirite by forme havrobs fina and in his due time thou shalt have his he restoued for much comforce ble Experience the fandifying of his porred tons when the nehis tey thy waies, and three again vitto the

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not the certainty of Gods favour, and how it is a manifered file source for room related?

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Therefore we alientimo confidential long provided list it be applied a Asint certain and I deposite the confidential description of the confidence of the co

For his, fee it more at large in Matter By-fields little booke of the Signes and affordance of Gods lotte, page 8.9, &c.

Tehe eertainty of Gods fanour, and horest is 1 Hinderances of our affirmance of God for war. To ve when may I be out of doubt of Queft. T Dow comesite opatic, that form flate of grace but remaine alwaies doubt especially when once their consciences his little anisked or visit come to lofe thou a loue, as of thy tender Father Said Sones i flagonin moltis commeth to path leavily they server regardishe genting of item nor worthy their labout air for that h thinke is impossible to be attimede bet contracthemselves with some comon in at least, that they shall dor as well acted Therefore we allorition eibbett such bons Bergf those who hating and the fally distri acalisis many are glially bindeed the formgofthete causes of banksiding, and nedinishe fourth qualiordefore perch as namely, botthroughonnericeling the offe diene extendibuting control of the son by daying of by noglecting form way by incones whiche professation and interes eracei Diribecommittingon distingin khownerfall or elfo, forming gloring ing according to our knowledge of Him Of der irborning foundly); budgue of the km Or by that Sucrmuch greeding feeling fook fon 1 Hinder an-

onearthy eshings of the safeted our foirmall growth in grace. ing and mortifying of every lippe meand more, ghistly funes following our ture and calling and withall for lacke of ing our daily increase in every Christian ace and in firength to performe each holy aines of God, this in Welton and men and im aboby and sound Goristian mai man line of Gods favour and for this aller on the Bisine Assamination & allohaus inchinand a thing four things a bear of a stance in the then son and sudante My Yes in or a far incland by de adre to entome humours of the doedarken the light of the louis, that it and to much as fee much left feels its own appy affare and especially when Saran, tho owthe large permission, getshis advannonly in all those passens all translations And to likewise in some spiritual deleron of temptation it may fall upon any of ks, enthe descell ferusat of God : 18 vpon lob nd Daniel for the humbling of vs for a time nawake vs. out of our lecurity, or to try vs. what reckoning wee make of the Lords faour what we will doe for the attaining the

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2 Corres, 9 Heb.7.25.

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2 Cor. 12, 9. Heb.7.25.

fame addition; that wee may learne to en Bletter of it and to the inforcemental a plant to and inserted the trainment of to his tenerico municeprovar and multip lenowhan giring to savan the greaten to his owner the greater delinerance by making his tender wate hote feeting the in contribution in the ingreated differents the like. And limited framery of the Saints of God, this much hindreth their rance, throughtheir dwn Ignorance & Subrity that they looke more at them to Ande Berfection in Themselves, th CHIRCH Whom a lone their perfection in 10. that they more pore you are wear Gods graces in the then confider the fi neffe of the fame, of the fufficiency of grate The Ris CHARS! and breching with his perpential Interestion? ener Before his Pather for them, for the Middlion, and Paraction, and to call eller to be accepted of him? This is to monly in all those poore foules, who form complaine of the fixed telle of their he and that they cannot be inflered by hims for their wants and other finnes of that cannot beloeve : Which altogether for are ignorant hereof? That all our tight the Lord and shall ener stand with bolds

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Mar,12,33,35. Gal.5:22,23.

Mar.9,23,24.

2 Cor.12,8

Mac. 12-20.

Mar. 12/33/35

Gal. 5:22,23.

Mar.9,25,24.

2 Cor.12.8.

both of the sultification; and alumi himaleigin Ielus Chrift, band roeffte but lotte and dangui begind of Chilli that wer have enough out wer been doubled in the gibrious gobes of hit in cide for yland in a sword (ds. bleffed beaterly, what we may be found in him is not had a good owde righteen feet is of the Liver burther which is thick faithful Christ; enough, right coulous ered hand for satisfield words boo Pasi-bod of the for saint win sales alled ni And Physicke is to Ber looked unto, accord the discition gipes he fore frishe fire bled in aninde, page the rife b. And for live in the steepes how apprisoner, the steel theritouts thuound doublate side. chiefly our fledfall bisholding Telus (and feldation, and fooffild fenour and the wildome antipathina defount bank air aue fach wants and weaknes in his dearefa ensmoon dilla public vier volgenidi De our karesperalls gairfly all instricted and this dayly pronore and there) Alignies) and this nely pronerous drue vs altogether out of our felues, to Quito fig Thist in them the male modillating bottomests. but as faithy The to extrapolite golden may be the and construction in the construction with

The most infallible meanes of fleaning affur ance.

the fer for uster Saturand at his and comment ore vpones, "though they may dimine vs, make visto Ragger through subcliefe, yet fivall not bee able to dur. Thereaforsmanneshismortivadi to make The daily practice of the mall of on foir trail estace so yeed with humiliation and inflant Prayer, especially this found and conflant course of examining our select from Subbath to Sabbath, in our propulation to coins before the Eord according to the di retion, page 21) and thiefly, by turning our sections on felice quality our wants, to letter details of our wants, to letter Christ. and that absolute perfection police Aund in him! Por this true beholding Chris and this stone is it that can indeed being videntied demonstrations) that peate and iey of conformed, passing all understanding. and that coundence; boldhelle and afforance Which can never bee appalled, when by thee uident testimony of our conscience are shale linely fruits of our faith and of Gods Spirit: though not in that measure which wee doe defire tyer in truth and foundheld, and the longing defreibf our foule, and that wee due not live in any one fin, for fibre as by beile indearchith fearething wee, and able to finde it out hat have and alshor prematuring the and configurey, that we have not only steam

Gen. 17.1.

Gal. 5.22,33. Iom, s. 18.

Marq1,6.
Jam.s.
Plal,103.17,18
Iohn1.7.and
S.4.
Plal119,102,7
Mar11.33.
Jer.17.10.
Nat,25.21,23.

Gen, 17.1.

Galsings.

Mar.41,6. Identa, Pfal.103.17,18 Identa,7.and d.4. Pfal.119,11-1,7 Mar.11.33

MATAI,23.

but all order increase in larger band more and more dring to walke in e commundament of Sand without repro and that of true love so our Lord and S our. The reason hereoffis becauserhes suc find) are the yndoubted stridences Godshaly Spirit dwelling in visual the fallible fruits of a living fairly And her this infined deligate performe a qual chaetefulland perfect objedience, inche on metrical of a good and paturall childe or Afan abadient fernantia loyall subject fairfield fourle, a living member of The and high stone as is by Christ, made an minatofallico saigne, with him for every Knephable indeanour, all the promises bracks shrough the whole Booke of G both forthis and eternall life, This a can thew our heart, to hich is otherwise critical allone all things: And finally, beca sectreding to this indeanour, we will h dent reftimony of oyechile strangers and Reference Contraction of the property ough not in that measure which we follow own sell Deracious and a special president their teafe of our affuranced ni suil 100 bod sylid Yes, they in their right viese similar the principal of their metagage ned the book or by the book of the ben. שנים

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ding; and fo for the preservation and increase of grace mentioned in the causes of backsliding. Seeing they are the Lords seales for the fulnesse of our assurance, both of forguenesse, and of his favour in Christs blood; and so speciall helps for the sturing up and increasing of all the graces of God in vs. and consequently of all spirituals strength and afformance.

Quest. When is our Baptisme such a seale

Anfw. When we beginne to make confcience of our waies, & are in some fort able to walke in all the good waies of God sand foin newnesse of life, and are purged from our finnes and corruptions wherein we have lived, having the strength of our corruption abated in vs. This is nothing elle but the inward and powerfull baptizing by the Word and Spirit of Christ, whereby we are fully as fured that our finnes are walked away by his bloud, and that we are ingrafted into Christ. and within the couenant of grace; and that dur Baptisme is effectuall vnto vs for dur faluation and a cortaine feale thereof. And is wee feele this inward Baptiline; ther is, the Spirit of Christ more framing vs to this holy patterne; so is our affurance full more increased.

Que Wharate we to do that the Sacrament of Baptiline may be thus effectuall various?

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Eph 5.36.

Mangat John 43.51 Rom 6.34 Galigar when locuer wee fee that Sacrament administred of our owner duty and couenant

Perfectors

Mat 28.19.

John 3,16. Rom. 5.6,8,9,

J. 3.100

Rom. 6.3,4.

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wherewith we are bound by our Baptisme & that we are not our own but the Lord being by our Baptisme wholy consecrate voto his Maiefty: And withall, by labouring (elliefly in beholding the action of Bay tifme) to apply vnto our felues the loue God gining his Sonne, and of Christ Ich offering himselfe for vs; yeaby applying death & passion, even of his precious blood thed forvs, for the washing away of our finnes; that fothe Lord may by his Spin cleanie vs, not onely from the guilt, but all from the filthinesse of our sinne, still more tifying and burying the remainder of the corruption invs, and railing vs vp daily to walke more cheerefully in newnefic and holinefle of life.

effectuall for our full atturances miner that

the lame nourified to eternallife; the bady and blood of lefus Christ end when wee feele a further growth in 1923e, and for thereby, further confirmation, that ween are the constant of grace, and in Godstone of Fanon, land of the substant of grace, and in Godstone of Fanon, land of the substant of grace, and in Godstone of Fanon, land of the substant of grace, and in Godstone of Fanon, land of the substant of grace, and in Godstone of Fanon, land of the substant of grace, and in Godstone of Fanon, land of the substant of grace, and in Godstone of the substant of grace, and in grace, and in grace of the substant of grace, and in grace of the grace of the substant of grace of grace of grace of grace of grace of grace of grac

Preparation to the Dord's Supper.

unto him, especialiv in his chiefe ordinance as nandination editaring sword her has so and enlayined a social fortistiss to examine and try themselves ar

Queft. To the end-hand and many bee fo effectivall and powerfull unto vs. plus to nounilly and increase, our affurance?

per may be so powerfulland effectually were areta do some things before our receiving, some things in the very act of or retaining, some things after.

Queff. What are we to doebefore the Ange. Wee are first to consider the ned cessity of our preparation, before we distant negre whro the Lords Table, 2: White ones wee ought to bee, whom the Lord calls to this Sacrament, and to achomic belongs 1400 That wee understand the meaning of the Sacramentall fignes and actions and be able spiritually rodes devices Charlisticand through the outward fignes: 45 Flat over Alica true and linely feeling that we drawn a in profest need of the Sacramente and to can come hungring and thirlling a from the Forthe field of chale, viz. the new lyky b Out preparation, wee are chiefly and mandi earefully to look unto it because the burde a boly God; and will be fanctified in more y or indeement, in all who drawings

For your bester helpe in this bleffed worke, I refer you to those worthy Treatises written of purpose, Of our preparation to the receiting of the Sacrament, having here one is projected at the projected at the reads.

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1 Cor.11,28, 2 Chr.30,18,20 1 Cor.11,29, 30,31,32, Mat.7,2, Pfal.4,4,5,4 Marke 4,24,

For your bet. er helpe in b field at Worke, trefer Slodio USY worthy Treas ifes written f purpole, Of our prepaation to the eccining of נונו ספרוםment, hening iere onely ointed at the sheer

Continue chine, an vnto him, especially in his chiefe ordinances as namely in this wand therefore hee hat so severely commanded and enioyned a sorts, first, to examine and try themselves, and so seeme of this bread, and drinke of the cup, and bath moreover showed himselfe so severely expectation for their vniverent comming to this Sacrament. And finally, we may expect that God will measure vs a measure, in blessing and amurance, according to the measure of our preparation and care to come before him.

2 For the second, that is what ones we ought to bee whom the Lord calls to the banquet. Wee ought to bee fuch as define vnfainedly with all our hearts to walk him bly in all this conenant of the Lord affour daies: fot to fuch onely this feale of God couchant doch appertaine. And to this end Wen are quer to try and examine our feldes in a mora ferious manner in before our recel uing of this Sacrament, (though before each Sabbath wee are to doo it for our better pre paration) yet then more carefully seconding to the direction for the time of one examina tion, page 21. Self. 4.12. That wee may no come lying in any one finne, fo far as by ou diligent fearch wee can finde them out bin that wellabour to bring our hearts to anvifained fortow for them, and a true haved them allo enterof the very corruption fill & עחנם

maining in var foro primeroche Lordecha filements and corrections for our careful neffe herein. And moreoist that wee be file! as have fet our felues; bas Jeaft in the Pail purpose of our hearts, no walke in all the commandements and credinances of Godell our dayse, and to doe feele both the laward Gospell of Christ powerfullinva to the increase of our fanctification and saluation Fi. nally, that we have beguine to be fuch both for our faith and repentances as our God requires of his people. And then though we feele nor our felues to bee flich ; in fach a full measure of conformity as wee defire yet if wee perceive that were bee fuch in the inner man, that is in a longing de fire rober then and in whill and confrant refolition newer to relt vittle wee attaine there unto : Cheff hath ordained this Sacramen for vs.both to affire our hearts, that we are they for whom God hath given his Sonne and allo to Increase our spiritual strength not chuse but workering end sin lia that

land the meaning of this backment, and alcorate we be able by the olivard fignes and actions which we fee, to conceine and be put in minde of the inward graces fignified thereby; and that her fort, as wee shall see after inour manner of receiving, what is to be done of vs then presently as we are communicating.

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4 For

Rom. 7.32,29.

Mar 7 43.

I Cor, 17,24, 25,26. Exo.13.8.14. Mar. 5.3,4,6,

Mat 5.48. Phil 3.13.

Rom. 7.23,29

hil.2.12.

his the fourth was are to bring our Hand in need of this Sacrament, and so can repute hungring and this king after this fel mull abutiloment; which we shall be able 150600 Jules waiting our forleado a right fenle of thefechings, That both our faith and repentance, and for all the praces of of God Webthewholenew man is exceed ding weak in so afpecially inregard of the time and meanes which our God hath vouchfafed ve, and chiefly in temperation which by our found examination of our felues, weethall easily differned. Thatie Rands us vpon to frine forward to perfection and that without doubt wee are but hypocrites illiwee think out at hus per fed enough send locke not to be energed as our beauthly Father is perfect, and that we must needs goe backwandin Christia nity if we gos not forward. And finally that he who hath the Spirit of Christ, cannot chuse but worke forth his faluation both infeare and trombling 3. That God hath specially ordained this Sacrament as a most powerfull meanes for gour fling and confirming these heavenly graces in our foules, & fo for firing the new man, for fo much as it doth of squally apply vnto vs, and affure our confciences of the forgiuenesse of our sinness, shrough the

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bloud of Christ from which assure chiefly as from a living fountaine both the grace of adoption, and also the graces of fanctification doe issue and proceeded and thus much for that which wee are radoe before our receiving.

What we are to doe in the time of the udwin

Ordest. By t what are ween to doe in the we may doe it with fruit and comfort?

the instruction and commandement of our Saniour, to bring our hearts to an inward feeling of al that which outwardly is done; because otherwise we dishonour God, profane his holy Sacrament, and deceive our owne soules if we thinke that the outward action alone will serve the turne. And this we are to doe, not only when the Minister goeth to the Communion table, but from the beginning of the publike prayers, voto, the end, (the whole action of the coaregration assembled to receive the Sacrament, beeing termed by the name of breaking of bread) more specially in these particulars.

I Seeing the bread and wine your the Lordstable, prepared and confectated by the word praise & thank guing of the minister, unto this holy vie, we must with joy of heart reméber, & euen behold how Ieius L. 4. Christ

Luke 22.19. 6 Iohn 4 33. 1 Cor.12.24, 25,20.29.

> ohn 3.16./ lam - 11, loim 3.23.

Ads 20.7.

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Christ was prepared and sanctified in his whole life, to bee the onely and all sufficient meanes of nourishing our soules to eternal life; and of preserving vs in the state of grace, yea of threngthening and refreshing vs in all our troubles and temprations,

the wine powred our by him, then must were with griefe and indignation of heart, thinks of our simes which crucified and pierced our Lord and Saulour, causing him to suffer so infinite and vaspeakeable torments, and even to be a man of forrowes: And withal are wer then rightly to consider of the infinite infliction God; and his anger against sing that sould not have beene appealed but by this meanes alone.

When wee feethe bread and wine offered vntovs by him, and doe heare him in Christs name command vs to take, to eat and drinke, then must we with joy and thankfulnesse of heart, meditate of the wonderful love of God towards vs, not onely in not sparing his owne Son, but in gluing him for vs; and moreover also in offering him thus vntovs; and commanding vs to believe in him; so feeding on him spiritually.

4 In taking the bread and wine; and in eating and drinking the same; were are to filt up our soules by faith, to lay hold upon, and to apply to our seques all the merits of Christs

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Zach,13.10. 1 Cor.11,25,

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John 3.16. Rom 8, 37, John 1.23. OI

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passion; and to affure our felnes, that all which hee suffered is thus confirmed to be ours, and that by those valpeakable for ments of his own Sonne, Gods anger is fully appealed, and his instice fully satisfied for all our sinnes. Thus to indeaneur to seed in institute our seed in the seed i

with vs, to ftir vp our hearts to beare's louing affection, as to them, fo to all Gods people, beeing partakers with vs of lesis Christ, and admitted with vs into the same high dignity.

6 Haming thus received these vnusleable benefits at the Lords hand, to offer vnto him againe, with ioy and all thankefulnesse of heart, not onely the facrifice of almes, we something according to our ability, for the reliefe of the poore; and also of praise; but even to offer vp anew our bodies and soules to serve him in more holinesse, all the dayes of our life, in token of our thankefulnesse for this inestimable mercy of our redemption, and for this fatherly care in thus ordaining this Sacrament for the strengthening of our faith, so to nourish vs to eternals

Hebrewes 13. 16. Hofea 14.3. Romans 13. T.

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is 1844 aprotire go doe offer the adminished th hee fire od is thus confirmed to a sop or saw are set of the son or saw or set of the son or saw or set of the saw or Oour deceining and th or hole administration; thus ended? MemuTo try what increase of joy an comfort we feele wrought in vs by the Sa coamons upons further affiltance of Gods lone and favourum lefus Christ g and h whatfur her resolution wee finde to lead sholy life, which will by Gods grace fol low in we have bin partakers aright. of we perceive northis working, then are we wilely to confider, whether God may onen intly deprine vs hereof, for want of cast in our preparation: which if we find we are presently to humble our, schies before God in reverent prayer, with unfai. med repentance for this our griduous finne that judging our felues, wee may not bee judged of the Lord. If wee cannot justly charge our felues with any fuch negligence in our preparation, but that we have done our diligence to prepare our felues, and yet cannot feele this affurance and working then are wee in instant prayer and supplication to waite on the Lord, in the vie of all other the holy meanes ordained to this end, especially vsing more carefull examination of our owne hearts and waies, that we live not in some sinne vniepented of, or

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i ofea 14.3.

at least in the omission of the practice of some necessary duty. But if contrarily wee andour affurance and comfort increased. and thereuponallo our holy resolution. e. per to walke more cheerefully with God: then are well o returne humble thankes for it to his heavenly Maielty, and begge of him the perfecting of this good worke in vs:to refolue to do our endeanour to come to this holy banquet, and that rightly prepared and to be more carefull alour daies. toperforme all our holy vowes b chiefly those which we have so publikely renewed inthe presence of his people : to observe more confeinably enery part of this our cougnant with him never liding backero purpero any of our former fine time of fine and halte forward with all journies tomards the marker and the full fruition of his Kingdomg and glory and on vowe bas This will undoubtedly bring vs fuchia Arong afficience that the gate of hell that neper prevaile against us; but that we shall fland firme and fore against every affault of Satan, & that we shalf and the Kingdom of heaven wholeweare here voon earth; oandan entrance opened abundantly to the dulfmitioof the eternal Kingdom of gloty. But for this matter of our affurance thus increased by the Sacrament, I refer you (as Islaid)to the larger treatifes writte of purpose basen

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for the further direction and affurance Gods people herein. And thus much for manner of our fruitfull receiving the Sucrement, & the meanes whereby we may conto molt from affurance of the Lords lead fauture towards vs and that it shall here be vitterly taken from vs.

Quest: Dare there not some speciall pressell

I That week beer columning of a chich arther conduction mistry, then to fin again God a as toppo, Daniel, and the three children, and the children, and the three children, and the children, an

2 That we confider the hainoufnes of the least fin, that it is against Gods infinite Ma iefty, and the riches of his bounty in ghin his owne Son for vs:allo against his honoir and that love and loialty which we profel and owe vnto him, for abhis goodnes & mer cies; and likewife againft our conenant with him, deforming the eteerial carfe of Godana more, by the fearful punithment of the find the Angels of Adam, Lou wife, fo of Mofe Vezab, Sant, David, Exchief, Tofia, & Chiefly that inflicted upon the son of God himlelie for our finne refoto accustome our felues to fubdue the very least fins; feeing a child of God cannot looke to carry away the least fault against knowledge and conscience onpunished, without speedy submission andiamend

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mendment, Num. 20.24. Dent. 3.26.

That we warily refift the first motions to any sin, and be carefull to avoid every occasion thereof, as weed do of infections difafer, i The 15.22. Gen. 39.10.

fince, whole eye is euer on vs, and who may take vs away on a fuddent remembring allo our appearance before him: so making euery day as our last day, alwaies prepared to give vp our account, Gen. 17. 1. 106 32. 2222 Cor.

That we keep continually a fresh remembrance of Gods great goodnes, especially his chiefest mercies, bodily and spiritual, ordinary and extraordinary, to say alwaies as loseph, Hope can I does his and sin against my good God? Psal. 103.2,3,4,5,8cc. 116.12.26.

of That wee be walking ever painefully in our specialicalling with God, as in the eye of our terider Father, that Satan may sever takevs out of our way. And so in the conficionable vie of all the meanes of grace, Pfal. 21.11. Dent. 20.15, 19, 20.

That we keepe withall a perpetual memory of the former milery of finne, and blessings of righteousnesse.

8 That aboue all we vie feruent prayer vpon all occasions, to be kept by these preferuatives, a These, 17 Eph 6.14.

z Chr.13,10, 2 Sam 6.7. Pro/5.8,& 6. 25,27,28, Acta 24,25,26 Mar.25,264

Let thy gre deliuerance neuer depa out of thy heart Looke to thi as thy life, thou that defi reft to be kep from all euill and find the comfort that is in godlines remember when Douid was caught, and whenG hath reueal himfelfe me familiarly to his.

Et experioner teach thee.

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Listance

Questi What we are may wee view he value is a tender conference?

And These following principally

His weekly a practice of confident out wayes, and carefully observin how we grow, Pfal. 1.19.59 Jam. 1.25,

neglecting no one, 2 Tim. 1.6.

finnes Pal. 19.13.

4 Companying familiarly onely with the godly, anoiding the company of the wicked, lofar as is possible, reproving the enill behaviour, where we may conteniently in all wisdome, bearing ener a secret determation of their sin, P/al. 15.4, and 16.3 and 19.63.

5 Watching against worldly cares & delights, that they steale not our hearts away from the Lord, and the duties were oweto him, Act. 6.24.& 13.23. Luke 21.34. of twe thus watch, that we may neuer of fend the Lord in the least matter, but euer keepe all his commandements, hauing our eyes alwaies looking at him, as the eye of feruats looking at the hand of their master, we shal not need to fear; he wil watch one we for good continually, & to saue vs fro all suill, so long we are under his protection, his fatherly proudence shal feed vs & sup-

refl to be lep from alicuit, and find the confort that remains which David and the confort that are whose for the color of the color of

Reso

ply all our wants: his watchfull protection

This is the generation of them that seek him, of the that seeke thy face, this is Iacob, PC 34.6.

The way of the righteous shineth as the light, that shineth more and more unto the perfect day, Prou. 4.18 19.

Such as be planted in the house of the Lord, shall slourish in the courts of our God.

They shall bring forth fruits in their age, they shall be fat and flours shing, Pal. 92.13, 14.

The louing kindnesse of the Lord endureth for euer and euer voon them that fearehim, and his righteousnesse voon childrens children, vnto them that keepe his coucnant, and thinke upon his commandements to doe them, Psalme 103. 17,18.

When others are cast downe, then shalt thou say, I am listed up, and God shall saue the humbleperson, Iob 22.29.

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din Rich his foot amen god que Multiply de 91 43 21 42-1 14 8 7-2 912 Ant thowas vopor tots in fire for y seat to Sanfung Jung has not he Bioget Ano

SECOND PART OF THE TRVE WATCH:

Containing the Rule and

So plainly fet down, that the weakel Christian, taking any passes, mayin very short space learne to pray of himselfo with much affur ance und comfort both to restrepgth to observe the Lords Watch and

to before to turne away future induments.

Of at least, findle confort in the cuite to about the state of the cuite to a state

coul first with they have looked the new

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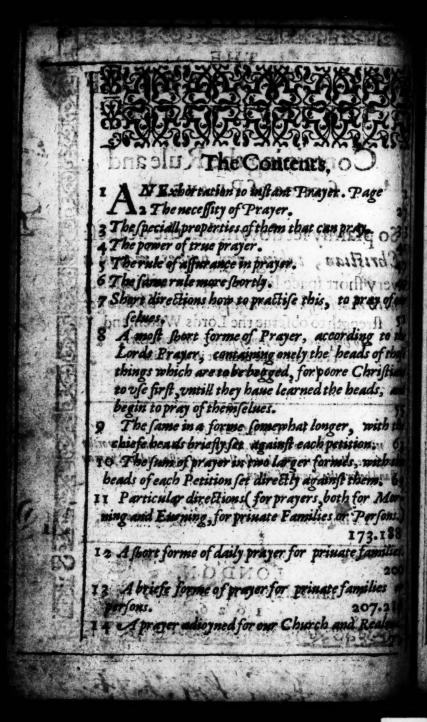
watch and pray continually, that ye may be accounted worth to escape all shese things that shall come to passe, and their remainstance of the sound of the same of

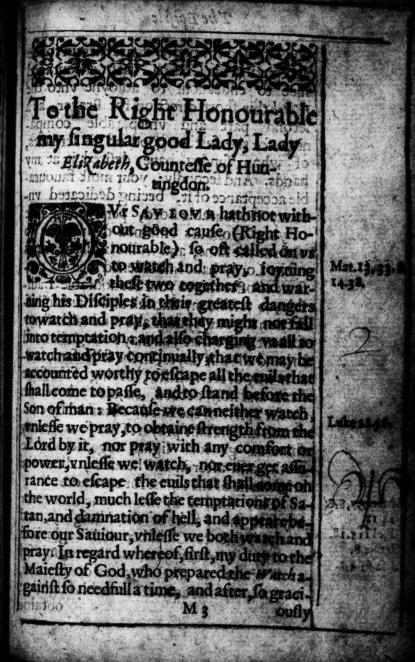
ESAY 62.6,7.

Tee that are the Lords remembrancers, give sim morest.

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oully caused my poore defire therein to accepted in his Church, hath encourage mee to endeauour to adiovne vnto the Warbthis short direction for Prayer, and lecond part and vnfeparable compa nion for the further good of his fernants. of whom fundry have defired it at my hands. And fecondly your most fauours ble acceptance of it, beeing dedicated vn to my Honourable Lord, perswading me of your Honours unfained defire both a observe the same, and walke in all the war of the Lord, have imboldened mee to on fumero offer this to your Honourable Lan hip to teltifie my datiful and thankfulled lethion to your House allo rand with the ofcinent defrethee you may both watk han in hand all voir dayes, in the felfe famous row way of evernall life; beeing of the fame heart and holy accord, enabled thereinto by the Spirit of the Lord, obtained by contimuali and instant prayer. That so wee ma thine as glorious lights together in the earth, and after in the heavens, above the brighoneffe of the Sunne for ever more

Luke 2236.

Mer. 13, 33, 0

14.38.

Mat. 7.7,8.& 21.12. Piel 115,18. Icm.4.8. Efa.65.4,2. key inter the Palace of the Almighty, and to the Prefence Chamber of his glorion state the whereby you may be admitted at all times to most familiar conference, receive immediat answers from his Highner, obtain

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obtaine the riches & pleafures of his House, with the most precious lewels of his creatinry, to adorne you far more gloriously then all the pearle & precious stones of all the Princes of the earth. All which that veterly vanish 23 the dimmest star, when the brightnes of your glory shall appeare. You shall as Israel. prevaile with your God, have his Angels and all the hofts of heaven at your defire, all being at a perpenual league with you. You shall vanquish the deuils and put them to flight, merthrow the plots of the wickedelt, and be accepted in your prayers for the Church Your Honour Chall thus fubdue myour felfe each corruption; bring every thought into an holy obedience; finde the Comforter at hand in all your trials; the fweet vovce of the Spirit, making you with confidence to to call him Abba, oh Father, and guing you most strong assurance of his kingdome, and the life of the Angels in the very terrours of death. And finally, you shall thus most happily redeeme the dayes past, and lay treasure vp in heaven abundantly, against the time of the perfect accomplishment of your eternal triumph and felicity.

Whereunto according to my perpetuallbounden duty, I shall alwayes striue during my life, both by my incessant prayer, and all other holy meanes, which the Lord shall in mercy vouchsafe vnto me his poore

Gen. 32.28. & 142. Heb. 1.14. Eph. 6118. Iam. 4.7. Iob 22.27,28,

Rom 84 5,16.

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and vnworthy fernant. And in this study wards your eternal glory and happiness rest my selfe, nothing doubting of yours. Honourable acceptation of this my posendeauour, how soeuer it be penned in a mo plaine and familiar stile, not to delight the curious with an houres reading (which leave to others) but to helpe the honest hear that is desirous to learne of our Sauiour how to pray, and to continue therein, in this life without sainting; that it may reioyce and sing with the Angels for euer after, when a others shall weepe and mourne, and not sinde any comfort or reliefe.

och committen; bring autry thought into a holy box lience; inche the Comfortering and in all very confidence of a Spirit, in Mingyou with confidence to a library and a second confidence to a secon

described therefore of her kingdom, and the office of the conference of the Lord, but the Lord,

ever to be commanded,

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ing my line; both by my lice from pray dell other holy meaner; which the Lo all lancary yough a fawner me laspo he

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An earnest Exhortation to all forts, to learne to pray, and to give

our selves instantly hereunto by way of Preface to the Christian Reader,

Thath beene wished (Christian and lowing Reader) that as I have gone briefly thorow the Commandements and Articles of the Faith, to fet down the True watch: fo Inould take fome paines in like manner to goe thorow the Lords Prayer to fet downe the Rule and Sum of Prayer for our further perfecting and better observing the same Watch. Whereupon, notwithstanding my great inability in respect of many of my brethren, yet considering the Lords former mercy, who showes his power in weaknesse, and that by this motion of divers. he seemes to require my poore labour in this alfor I have attempted likewise to make trial herein the better to inable the simpler and tostirre up all forts to this holy duty of prayer, that we may obtaine strength from the Lord to keepe his Watch more faithfully innumerable other benefits

benefits procured by the same. And the rather weighing well into what dangerous times we are fallen, wherein the greatest part (as it is much to be feared) in such a declining vuto Atheisme, and generally to extreme coldness or lukewarmnes, doe seldome or never pray privately, unlesse perhaps they use the Lords praies without understanding. And of those who use to pray some, although they pray much, yet they doe it very superstitionsly, to the pronoking of the Lord, or bur of their owne soules; in stead of receiving any true cofort therein, as all our Popish fort do. Others have a desire to pray, but want ability or leisure, as abour young or weak Christian.

A third fart droope in their troubles temptations and feares, and are at their wits end, as lacobe sonnes, not knowing what way to take, and so continue fretting and wexing themselves of eattempt vulawfull means

for their reliefe and comfort mail and some

A fourth are afraid to wee the Lords Project as a praier, because they cannot comprehend the power of meaning of it in so short a form.

Affit have gone forth with our Sanjour into the Garden, promising and beginning to watch or pray, which yet through our long peace,

peace, ease es prosperity, are fallen asleepe.

Another fort line in monstrous sins, as in oppression and unmercifull dealing, deceit, secret uncleannesse, and the like, without repentance; and yet imagine that they do pray, that their prayers are accepted, of that they shall bee heard in the day when they cry, deceyning their owne soules.

Alast fort, or those one only & scarce to be found, abide therein with our Saniour, in watching cries or teares wrestling and weeping as Iacob for the deadly malice & bloody threats of Esa; bolding up also their hands in prayer, as Moses did in faith against Amaleck, to pacific the Lords wrath, that it may not be powred out opon his people, for all our grienous pronocatios. To witnes my lone therefore yet further to althefe or to al other the Lords people, I have thought it my duty, to offer this weak labour also on to the Church of God, comending the successe thereof unto him who is only wife, and worketh by what instruments it pleaseth him, and above all that we are able to conceive. Tet not before I had first communicated it unto some much reverenced of all for their learning piety. Now only I crave pardo to freak freely to each of these sorts particularly. And

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Hearken you that pray not stall. And first, to you that pray not at all, look but upon the necessity of prayer, consider we in what state you stand, until you both and use to pray in some sort, that you are in the state of dampation, having all things accompant on you and working your perdition; and the you but onely tarry for the execution of solvengeance: and then, if God open your eyes see your selves, and your danger, I shall nature to call upo you. For I know you wil give not unto your eyes, until you both can be do partife this duty, nor that you wil ever let day possible to so the source of the

tou that tray in an nknowne ongue, For youthat pray in an waknown tongue without understanding, be aduited to spending more labour in vaine, deceiving your away soules; But learne of your Lord and Savient to pray, according to that beauenly patterns, wherein all true wisdome and comfort are to be found, and which hee hath prescribed untique to use, if you be any of his Disciples; warranting you, if you so aske, you shall have; and then shall you finde him to answer to your hearts desire, and to carry you into all his saving truth what you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray, but had you that have a desire to pray but had you that have a desire to pray but had you that have a desire to pray but had you that have a desire to pray but had you that have a desire to pray but had you that have a desire to pray but had you that have a desire to pray but had you that have a desire to pray but had you that have a desire to pray but had you the properties to pray but had you that have a desire to pray but had you that have a desire to pray but had you the properties to pray but had you the properties to pray but had you that have a desire to pray but had you the properties to pray you the pr

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know not how to performe this duty aright, 1 house chiefly intended your good. Both to direct you for the things which are principally to be beened of vs contained in the Lords Prayere the sum whereof I have indeanoured to set downe plainely in the feshort formes, applying them to the times and also to belpe you for the manner of ottering your requests. Herein I have aymed arthis specially, that by daily practice and medication berein, you may better attaine to the wee understanding of the Lords Prayer, and ener hans is in fresh memory. Which being the inteperfection and patterne of all holy prayer, dothin the infinite wildome of God comprehend what seemer we can aske; that so, you having first eathered by wife observation in the Watch, a true catalogue of your owne speciali fins and wants, together with the maine sinnes and wants of the Church and Land (which all may see how they ory for vengeance) may bee able of your selves both for matter & words to make a most holy confession of sinnes, and power forth your supplications according to your necessities, with comfort and assurance. I have let them downe in foure severall formes, all containing the same matter: some more (borsty, because of our wearinesse in the best things, and chiefly in

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this duty of prayer, (though most necessary the other fomewhat more largely for the full understanding of it; and the heads in the me. gents, for the better remembring therof or con ceining the like. I have fet downe enery farm more largely then others, to leade us as by the hand to the practice hereof, each being a men large exposition of the former. Not intending to tye any necessarily ener to vicone of the (though it were much better to ve them ar the like then not to pray at all, or to pray unprefe tably:) nor to we the whole ener at large (al though all the things therein comprised aren be begged daily for our felucs, or our brethen and we shall find wonderfull comfort when can fo beg them with understanding but tool those most which chiefly concerne our special necessity to the necessities of the Church on our Land all which may be referred to one thefe fixe Petitions. As when she would pravi the glory of God, or to kindle the Zeale of it on Abearto, or that he would frew his glar the preservation of our King and Realme, to ul the first. For the Church of God, or perfect w ty therein & against the proud enomies there or to get more affurance that wee are their members afix to weethe second perision. I third, for cheerefulnes in doing Gods will,

Submission to the same. The fourth for depen dance on Godfor the things of this life, and against all worldly cares. The fift, for forgivenes of fins. The last against dangers or feare of tep. tation, or any enill what soener. I have laboured to set down the heads so plainly in the marrets distinguishing them by figures, that every one that is desirous to learn, baning but the severall parts of the Lords praier in his minde may meditate of them, haply at his marke, or as God gives any leisure. First, marking bow many things are chiefly to be learned in the Breface: then in each petition fo in the coclusio. And fecendly labouring withall to feele the need that be hath of them, our milery without the exour bappines in injoying them firring up his hart to a vehement defire of the and then to try bow be can pray of himselfe according to the some order ving in the meane time the help of one of the praiers (et down, to get fit words: And withall, a daily meditation of his particular sinnes, chiefly those following his nature and course of life, with his principal mants, dangers schaftifements and mercies received) which will be the peediest teacher to the simplest, to pray with true feeling or power. If you would yet will further direction for the generall confession of fine you may whe the first and second belpes in the

Watch, of the miseries and hainous nesse in holinesse the third helpe, of the blessings following
a holy connersation, Page 29. If for true
comfort and thankes giving; you may viethe
helpe of the Rules for direction and comfort,
in our examination, Page 31. All which
with the graces which wee have obtained
in the Law, and promises which we are af
sured of in the Gospel, must needs cause the
supple to send forth most sweet prayers and
thankes givings unto the Lord. And so
much for you that are desirous to pray.

Now to you that droope and faint under your severall troubles and temptations, not knowing what to doe, the L O R D hath here shewed you plainely what you should doe. Learne of Eliphas in Iob; Acquaint your selues with your GOD, search your sinnes by the true triall. Make peace with himsthen you may lift up your face to GOD, and make your praiers unto him, or he will heare you: And his light shall shine upon your wayes. When others are cast downe, you shall be lift up, & God will saue the humble person. Therefore continue in prayer, wrasting with him, let him not go, before h

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have bleffed you he wil certainly do it: Proue and fee. Only wait upon the Lord in the way of righteou fnes, untill be fend you comfort vling all holy & warrantable meanes to help herein, to serue his Dinine and Fatherly providence. But be afraid of so much as ever thinking of any indirect course (as to doe but the least emill to obtain never lo great a good undmuch more of rebelling against the Lord or his Anointed of that authority which be bath (et ouer you: left above al other your miferies, you bring upon you the terrors of an seculing conscience, and procure wate your selves most certaine wo and endles damnation And thus much also for you that faint in your trials. If you defire further advice look the Watch, page 155. 164. mg to dead and Tou that are afraid to pray, ving the Lords Praier as a praier because you canot comprebend the meaning of it : so o few words, and for that the multitude abuseit; accept my ternest indeauour to knis our hearts in one, both by assisting you, that you may baue the fum of the chiefe heads ever in fresh memory. w before your faces: and that those who abuse it without understanding may learn a more boly wfe thereof. If yet you fay, that you cannot

You that are fallen affeepe.

Rom.13.2

You that are afraid to vic the Prayer.

of defice to very very off bearing type des not so comprehend the full meaning of its all things contained in it, the like you me say (as I take it) of every severall period thereof, and so we should we none of them, our prayers at all.

You that are fallen affecpe.

For you beloved that sometimes were for went in Prager but own are cold & heavy altogether fallen asteepe: I say not unto you Awake Behold fro whence you are faln, the dager wherin your selves & the Charl of God flands continually , feeing our expension ence teacheth us, that there is but a have breadsh betweene vs & death, especially ner the Lord foould leave our losi AH, breath of our noffrils, for one minute intel enemies hand: but only I put you in mind the speech of our Sautour to his drowse Di ciples Steepe benceforth and take your re Which she Lord in mercy fane vs from In what meane all our prodictions fignes? bone all, the worlt; that almost all are falm leep in the midft of fuch inneterate of deal ly matice, with all fort of grienous fins in creafed to the vttermost, to provoke the Lot after so many bloody practices and territ forewarnings sent of God so often & form cionfly each after other to prenent (if it me

al defire to awake you by oft beating you this

point.

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be) the dreadfull execution of his most fierce wrath? What can we thinke of so many late and unwonted overflowings? Some of them in the middelt and highest part of the Land, where the people were oltogether secure as not having the least thought of any danger by water, which altogether with the former, principally the inundation of the raging Scas Jall must needs acknowledge to bee the finger of God . Verily they cannot but feeme to preface some fearefull and speedy overflow of Gods vengeapee, unleffe wee awake and firengthen she things that are ready to die. If our finnes had beene so encreased in the daies of Popilb blindnesse, they had been a nothing in respect. but now in fuch a glorious light (wherein all of as have beene conusneed for many wases and subscribed in our hearts to the trath of God; and also doe generally this inflife the good. wages of Gon that me hould fet our felues to trangle maer our feet alf true piety & power of sails affe hating or fcorning all that fo mit, hore gracious, dutifull and blameneffe Jouner shey be . This must needs make ou fins unmonfer able finfull, and above the spriguiises of all other people

You that you pray, and yet and yet harrous harrous out repersure.

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Exc.t 8.

Proud B Project Project B Wou that thill cont mu; with And you that imagine you pray, and are accepted of the Lord, and let live in your on

You that imagine you pray, and yet liue in hainous fins without repetance. Ict, 7.9,4, 10,

merciful oppression or any other hainous fin may it not well be demanded of you, as the Lord doth of the people before the Captivity Will you weare lie diffemble, oppreffe, buil your houses with bloud comit adultry aring the bloud of foules & all other eutl, and ye ery The Temple of the Lord. We are the let wants of the Lord, and call upon his Name Will the Lord take a wicked man by hand? Can the hypocrite call on God'sa the day of his aduer lity? No no you deceive you owne foules : you can never pray fo as to o beard untill you have made peace with co by unfained repentance; and by a careful to fitution peace with men. Nay although go commit not halfe thefe fins but five in am one of them or other like, hath not the Lot faid you hal furely die for it? What good then can your or aiers do when the Lord turnes a way his care (as from that which is about nable of will laugh at your destruction, becaufe you would not first hearken unto him w turne from your earl wayes, while he ftretch

Ezc.18,10

Prou.1,24,

You that ftill continue with our Saui-

ed forth his hands wate you? Therefore wate you (my deare brethrene

our.

all forts or degrees) who have continued with our Sausour hitherto, in matching, prayers and teares; & yet at length begin as Moles, to faint, with long holding up your hands or arein danger thereof : I unfainedly desire of the Lord, that I may bee as Aaron or Hur; to helpe to confirme your weake hands and weary knees. Let not your bearts faint; The Lord our GOD is with us, while wee memith him. Let vs continue wrastling and weeping, and become so much the more infant and importunate, as the singes and dangers doe more intre afe: vrging him ever with his owne glory, with the pride of hisenemies, and their blasphemies, if over they hould prevaile: together with his gracious promises, love and former mercies, both to all his own people in al ages, or especially towards our selves; declared bitherto in all our peace, prosperity, miraculous delinerances, with cotinuance of the Gospel bey and al expectation. Oh that all the Land fearing the Lord and

the tokens of his displeasure, had hearts to performe thefe three duties to his heamenly Maiefty

First that every one of vs would but learn to know our own speciall faults and wants, by carefull 2,3. I Chiques.

Three things wi thee arche hands of allegasing 600.2

Each to now and amend our [pecial] fruites.

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carefull meditatio in the Lawstogether with the since and wants of the Church & Land and so to consider each night how we prevail in reforming our selucis, and then frame our prayers and thankes cluing accordingly. For each of our particular and principall sins are as Satan that stood at Icholuahs right hand, that our prayers cannot go up unto the Lord and of all other sins, that every one whole consciences do accuse them of cruelty towards their brethren, would take away that crying sin of opperssion, crying loud for vengeance. That sin which brought the stoud of waters

when the earth was filled with cruetty : which

principally brought in the fierce Babylomans

to oppresse and spoile the great men in sudea

or to make those goodly houses defolate, which

had formerly been built ly the oppressions and

poyling of the poore. Thou which makeft the

Efa. 5.8,9.

Plal, 12, 7. Bx0, 25, 21,

Deut.9.7, 8,9,10,11. poore to figh, being weary of their lines; whole fighes the Lord must needs heare and anenge, when man regardeth them not: That sinne, which will so shut up the bowels of the Lords mercy and compassion, that hee will shew u

mercy and compassion, that hee will shew us no more mercy, but wil reject all our prayers, because we would have no mercy on the poore,

Ezestant no, though Noah, Iob, and Daniel wered

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mongst vs, that they should but saue their own soules: And so it must needs threaten a fearefull desolation unto our sinfull Nation, unlighted be speedily redressed. Besides the blasshed mies of the Idolatrous enemies of the Church of God for it, or their bragges of their workes of mercy and pitty: thereby mouing the people to a discontentednesse, and to dislike of the Religion of the Lord, as being the breeder and nourisher of all such cruell and unmercifull dealing; though even in this same bloudy some they be as deepe as any other.

Secondly, that all would learne of our Saniour to pray as hee hath commanded. I have this confident hope, that the weakest Christian amongst vs, having a good heart, although he have never beene able to veter his requests to Godfor himselfe, or for Gods Church, would in sew weekes (but following this poore diretion) learne to pray in seeling with much cofort: and those who want good hearts, would by this practice obtay ne them.

Thirdly, that wee would all ione to pray according to the two first Petitions, for the Church of GOD, our Prince and Realmes, with true unity therein, and against all the enemies of them. For then undoubtedly wee

The fruit

To learne of our Sauiour to pray. My hope of the fim. pleft. Learn but the briefe forme, or the chiefe heads of the margines, and trie,making them your morning medi tation. b To pray according to the two first Petitions chic ly tolq mi 19341

The fruit

Thould neither need to feare the practices Popes Seminaries, nor dinels, nor yet all enemies of the World; but onely stand ful with Moles of let what the Lord would fin do for vs. All the difficulty is in thele two and therfore all Gods fernants are to be more earneftly firred up unto them, or the rather for that firing in them we shall prevailen all of obtain she very defire of our foules for that me have the promife. That feeking fill the Kingdome of God, o his right con Inelle. all other things hall be cast upon us. Ham That they be, whom the Lord fingles out van this worke to be if it were, but as one of Ge deons three hundred for the perpetualline fernation of the Church of God, and then Country. But for the rest, although they Can the Beare yet a Lion hal teare them in pieces, For shough they be delinered with Gods for uants fro the temporal indgement, yet thee ternall wrath of God doth certainly remain for the wher fore give me leave to fleak ali tle further unto your foules in this important

businesse, if I may awake but some of you.

Tou that spendyour lives in pleasures will
you not be perswaded to spendsom sew hours
in this heavenly worke, to intreat the Lor

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My hope of the fine

learn but the briefe forme, or the chiefe heads of A

Afurther preffing the exhortation to prayer.

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To them that had in pleas

for the faying your fetues of the people of the Lord? Oh that you knew the onfpeakeable speesnes that herein you should find whereas in your vain pleasures what can you look for but intolerable bitternes in the end? will not all these increase the wrath against us? Whereas the changing them into prayers, with fasting and teares, would be as the factifice of Noah, wherein the Lordwoold certainly smell a sanour of rest: And as therepentance of Niniue, that he that had compassion on the poore ignorant heathen would much more cause his face to thine still more bright upon us; whom he hath wouch fafed folong the profession of his name. Know it for certaine, as the Lord hath given anyof you more of his outward blessings, and with them more time & meanes to ferue bim, fo he lookes for so much more time at your hands, to be frent in instant prayer, then of any other of the earth, or so must your account be. Doe not the Popilh fort that live in your bolomes, observe, besides your extreme irreligiousnes, how you never ve to pray prinately, or with any devotion? Or are they not hereby hardned to like far better of their own blind Superstition, wherin they spend so much time

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in prayer though that kinde of prayer bee but vaine babbling, as the Scriptures beare with neste? How will you answer your God for the blond of fo many fontes as hereby perist? If you could bee per maded (which you will one day feele, either in this life, or when it is veterly too late) that these and all other your sixnes. wherein is now your felicity, wil be as fo many (words to pierce your poore foules, and so many dinels to torment you eternally; and your repentance & death altogether uncertaine you durft not let one minutapa ffe, but you would fall into bitter mourning for all your sinner and for your time soil spent; & be warned by our Saniour to begin to watch and pray, that you might escape all these miseries, that otherwife will certainely come upon you.

You also that have filled your houses with the spoiles of the poore, and the earth with their cries, the cry of your sins is gone up into the heavens, that the Lord threatneth to be avenged forth-with. Let the counsell of Daniel to Nebuchadnezzar be acceptable unto you, if you will escape the Decree that is comming forth against you: Breake off your sinnes by

righteousnesse, and your iniquities by mercy

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To all kind of oppreffors and vamercifull men-Dan 4, 24

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invards the poore Repent of make restitution philogon may. Geafe to doe enill, learne to doe well, feeke indgement, relieve the oppressed, indge the father leffe, and defend the widow as the Lord bids you by his Prophet & Then you may pray, and your prayers shall bee heard . Though your fins were as crimfo (that is most bloudy fins) yet they shall be made as white us from If ye confent and obey, yee shall eate the good things of the Land, but if yee refuse and be rebellious, yee shall be denoured with the foord for the mouth of the Lord hath spoken it. Your oppressions which have pressed down the poore unto the ground, will one day crush you into the bottome of hell, and wil be a load heavier then the whole earth upon you, that you would give all the world if you had it, to be disburdened of them. And at your death, the judgement threatned vnto Ichoiakim, shall furely light upon you, that none shall tament or mourne for you, to fay, Ah Lord, ah his glory; but all shall reionce, that the earth is eased of you and your remembrance shall remaine most vile and loath some to all posterity, as the memory of other oppressours bath done before.

For you that could never spare so much us one

Efa.1.16, 17,18,19, 20,

Ier.12.18,

To the worldling.

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one boure from your worldly busines to present the Praiers, whe God opens your eiested of cerne the true profit hereof, about the other and that hitherto you have been meerely of the world, and veterly without God, howfer user you looke to your worldly businesse; you will looke to this businesse of the Lord, and set your selnes times of praier, which the ming of the world cannot make you forget.

To all that canot pray of themfelues, nor regard to learne.

Finally fo many of you as can talke with men of any worldly matter, or make any ne quest for this profest life, for what somer you need o yet could never otter so much asom peech, no, not in fecret to your Father in beauen nor make any one supplication for ny heavenly thing with feeling; how can you thinke that ever you were touched with Zeal of Gods glory or of his Kingdome? Or ho can you imagine that you can be the children of the heavenly Father or have any interel in the Lord and his Kingdome? or beeun thing but meere worldlings, fanouring on the world; and it alone your portion, banks a world of miseries and torments remaining for you for ever? Learne therefore to pray a boue all; you will finde this a treasure tenm thou and times better then all our wealth

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and pleasures. For whee you would have, this will undoubtedly procure you, as farre is fall be good; and whereas all the bonours. deafures, riches, and friends in the World, can never zine you any true contentment nor adde one minute voto your life; this onely will fill your bearts in beauenly contextariin with abundant is and gladnes, and make souline and reigne with Christ for ever in the beavens in artificial Abingonal sand ods

New fo many as acknowledge that thus inded you ought both to watch and gray, and ver will but onely give these the reading without care to learne the practice of them. or happely having some good marions on purma to parthen farthwith in practice, or it may be, have be un welly yes through your pleasures or worldby bustness on at least where hall foth and fecurity, shall leme them off and returne to your old courfers bee makned from the Lords For this mother extractly bee me further withelfe to convictions new min ho book you than ever formerly you received wand much beder it had beene for your that you had never speared which way last dife their plainely and enfity for before your, and how you may either help to preferresthe mhole, or

To all the acknowledge the truth and necessity hercof.

Lothem that are not per erro dout. cat nece die oie erryerbut am estates ouch feare

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Tothem that are not per-Swaded- of fuch prefent necelfity of prayerbut thinke me ouer fearefull.

at least, escape your selnes fro the enits to co then after you have knowne it, and subfarte in your hearts to the truth and necelsty of and happily put your hands to the plow, to lin backe againe. Remember Lots wife if goule out of Sodom, hie for your lives, untilyout fafe in Zoar . And being fafe your felues lem to be as importunate with the Angell of the Conemant, when you but thinke of the finne the Land, as faithfull Abraham wasscomf ting & incouraging your selues in this the you are not alone, but many with you, other the Lord bath yet his ten righteous left, in quarters some, that mourne & cry fordlish abominations. If in this attempt I have falle of that I do desire, I humbly crane pardon also that my good will may be accepted in a endeavour intended shiefly to help the simple Vouchfafe me your better direction, & Mal willingly follow it. My define is to labour herein, alfo to bring this, to gether with the Water to more perfection, if I shall find it accepted and that it may bring the least good to Got Church, in which I define not to line onede longer, then I may be some way profitable

Concerning the present necessity becames (that I may neither seem over hold, nor got the

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fearefull of some grienous inagement without tange) 1 desire of all sorts that you would examine it betweene the Lord & your own confriences (to whom I appeale, and which I know will witneffe with me when I shall stand before the great tribunal) your consciences, I fay, not asleep in this deep security, but either thorowly awaked by the Law, or as they were upon the instant of the discovery of the Gunpowder plots or at any time before any of our great delinerances fully accomplished in the midft of our extreme dangers. Remember but whether your hearts were not then as my heart is now: that if God had done with vis as he the thatned, hee had not beene most righteous, o wee infly deferned it. Did nos all hearts tremble in the acknowledgement of his most righteons ind semet if he had soproceeded and of the infinite riches of his mercy in parine os? And who would not base sonfelled in any of thefe danoers, that it was full time for each tehane taken bimfelfe to bes armour; to run to God by inflant supplication, and stood up in the breach, & for every one to have learned to watch or pray? And must not our case since be far more desperate, wee having received thus our third most terrible admonition, together with

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with so many mercies still heaped upo ws? I

vs but thinke what wee have done fince the time to secure us from the final execution his vengeance. Have wee not most feareful increased the transgressions, going still me ny degrees backwards, running from the Lord and funken deeper in our rebellion, Bead of turning to him, according to our of promises, and his infinite mercy? Besides on impudency in sinning; or our eating up one another in every corner or each degree rack ing all things to the uttermost farthing all commonly to maintaine pride and all en cesse, countenacing the lewdest in enery plan disgracing and treading upon the upright that he that abstaines fro enill, maketh him selfe a prey. Let but the commonnesse of the one direfull and threatning fix of quaffin beare witnes, that fin codemned by the Hea then, in Affuerus Court, in their greatel pompe and excesse that ever we reade of, and registred in Gods Booke for that cause. Although we cannot imagine that ever it was practifed in halfe fo odious a manner as it ordinarily with vs every where, in scorning the Lord to his face, & facrificing to Satan.

Our cleakes of civility will prove but A.

Hed, 1. 8.

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dama fig leaves. Inquire of your own bearts, whether this be not the generall verdict of all whom God hath touched, or who retaine any of their ancient feeling year whether the wery blind may not grope it; that there was never a greater declining to all lookines, open profaneres, & even Atherfine, heard, orread of in any uge, where the Goffel mus fo profef. fed, 45 among frosmor that fin mas practized mith so bigh a hands And then an somer plain hambether the Lord may not infly get him. selfeglary of us in the declaration of his inflit and the power of his most bagainst ann fass feeing the riches of his mercies in flice ring and delinering que have made ve so fin specceedius to deny the takens of his texach, and despitation to the face, forming and betingnashing formuch as a boly care to ferve him according to his will. Or what follower mongh men euco the most equali and mexi cifull) after the third admonition at most; but the due execution and finall expulsion? And whether we have not tust can fexo feare and seeke to pacifie his wrath : Yea, whether hemay not most right eously cause eue vs his we children to cry in feeling the miseries, which have not cryed out in seeing the abominations;

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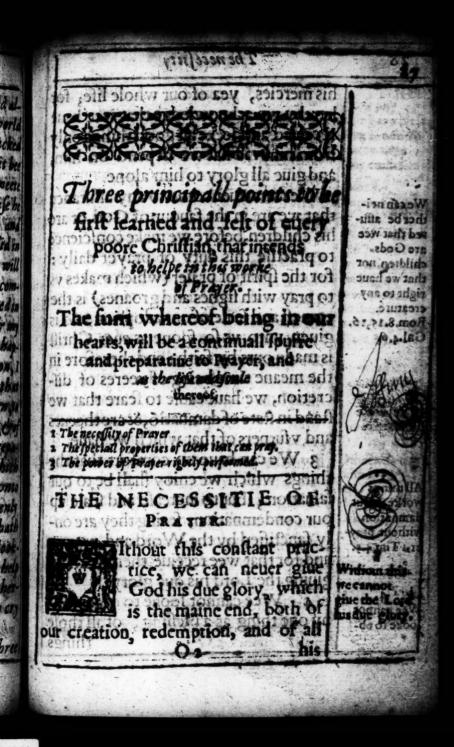
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minations, & Seeking to pacific him? And so whether he may not tuftly plucke the world from vs, which hath fo bewitched & places vs from him? And to conclude, whether it be not much better that we each awake, & mene him in time with intreaty of peace because he is fo mercifull, then to be awaked of him, and cry day and night (as his people of Juda didin the captinity) when it is too late, and bee will shew no more mercy , watill bis worke be accomplished upon vs? Thus having prefumedin this second part also, to testifie my heart & earnest desire of a heavenly union, coult ha pines to Gods Church, and this our Nation take my leane; with my instant prayers, the all Gods fernants may have their eyes open fee the necessity of the work of repetance of praier above all other, and their hears pro red to fet the setues forthwish hereunto: whi bath made me the longer in persivading on it. The whole successe 1 leane to his heaven Maiesty (whose this worke is, and who hall lone called us all unto the practice of it los ing & wondring that fo few hane cometale in it) whose arme alone hat b helped ws hish to and will for ever, if wee can but onely an wnto him as we ought.

Efa.63 f. Eze,12.30. Iudg.5.23.

Three



We can neither be affused that wee are Godschildren, nor that we have right to any creature. Rom. 8.15,16. Gal. 4.6.

All things worke to our lamnation without prayrs Tim 4.5.

his mercies, yea of our whole life, for hezebu wo acknowledgochaewee have received and lecke all good hunge on from him . That we depend on him and give all glory to him alone. and the commended admin to supplied in the land that we are in the favour of God or an his children before we make conscience to practile this cuty of prayer daily for the spirit of praier (which makes vs to pray with fighes and groanes) is the a Dine from observed of she flowers giugauxprauve fo foone as ever Christ is made outs by faith and sherefore in the meane simple being of yeeres of dil cretion, we have easile to feare that we Rand in Rate of damnatio, & are thecues and viurpers of that which we have

3 We can haue no comfort that the things which we enjoy shall be to our laboration; it has increase and stale up our condemnation; seeing they are only sanctified by the Word and present and for that wee receive them with a sun of the Lord his due glory.

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Wee cannot looke to obtaine

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things which our Kanious hathi saught vs to pray for porto turne away any one emill but by prayen; for God bath ordained this to bee the onely band hereunto, laying, Ackeryady about here. 5 Steing chery wallding can finale to his friend for worldly things, and every childe can and refeth to runnit to his lowing Father , making his maste and request for what focuer hee would haue how can we imagine that God is our heavenly and tender Father, or we anything but meerly earth wormes and worldlings, yntill we wis so runna wato him daily to begge of him heavenly things, which we continually and print cipally fland in need of sibacidaiwsor & If wer will be faued wee must pray, Geing our Lord and Saniour (who wil faue onely those than obey him and defroyall the reft hath to oft charged vs to pray and that continually as the importunate widdow, teaching vs alfolo plainely how to pray leading ve by the hand if wee will bee guided by him, and made ys fuch gracious promiles if wee will pray; and contrarily descri-

taine any staine and thing as a bicle fing is admits truste arthy are any cuillouni Macy 72304

We are elfo but meere worldlings, feeling no want, nor able to speake of any thing elfe Rom 8, f.

The death of Control o

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We are elfo but meere worldlings leel ng no wast-moreble to leeske of any thing elfo it om 8, c.

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March, 6.91

51 2.41

thing the accurred Atherits to be fue us call not vpon his Name. the Laftly the Lord out merciful God, at this time especially, calls vs a that are in any fation with his Maichty to fled vo into the breach, ad flay his hand from being avenged for the gene rall ouer flow of iniquity in all effacts Concerning which, all naturall me bould fay longagoe, that GOD mul iecdes bring forme terrible plague vo on our Nation Without freedy repen ance: which indeed he had done fun dry times fince (but thrice above all orner, neutro be forgorten I had not his hand been wonderfully flayed: we notwithstanding in stead of repenting having growne much work in every kinde of iniquity, being now become not onely fecure, but also hardened in all our enill courses, doe make but's from of finne, and a fcorne of all those who make any conscience to walke in he waves of the Lord ? whereby our in must needs be increased to the vireimoft. And much more confidering the Lords most miraculous deflueran-CCS ce

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es of vs, his continuall threatnings and admonitions by his seruants proclaiming his wrath; warnings from Heauen and earth; a continued pestilence for so many yeeres together, visiting enery corner of our Land; the raging of the windes and waters, to such a terror and desolation; the sword set to our very hearts; the graue prepared for vs by our very enemies; yet wee deliuered; and sundry of them throwne in as our ransome.

Now after all this, and that in the cleere light of the Gospell, with innumerable mercies besides, & sundry promises of our amendment, we waxing still worse and worse, & now without all hope and recovery; how can it be but the Lord must needs wax weary with forbearing? or what comfort can be left vs, but only the instant prayers of Gods faithful servants, either to stay his hand still, or to secure vs to be hid in the cuill day? If all this cannot awake vs, yet this one thing well considered, will vndoubtedly rowze vs, as the certainest euideace of vengeance

Read with reuerence the Propher Ieremy, with the rest, who lived hard before the captinity. cuen in logahs dayes and compare times with times, and is will make vs cry instantly to God day and night

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pproaching, that those enemies b

whom he hath to off threatned vs to a henge his quarrell, and whom wee al

most greedily after our bloud, are a

gaine increaled in number, pride and malite, after the time that wee had thought them ytterly qualhed for ever riling, or once daring to shew their fa ces againe. So that we, knowing their holy Fathers disposition, bloudy positi ons Machiavelian plots and practices of their curled religion in all countries must needs fee our selves in imminent danger of viter destruction every house more then that mighty arme shall fill protect vs: which we know to be willy firetched out against vs for our fins, and the power of prayer which bitherto hath flaid it to be fearefully abated. is hand fell, or to fecure ve If all this cannot a-

ville ws, yet this onething well con-

idered; will vadoubtedly rowze vs. as signertainest enidence of vengeaner A O

andriw bear וכינהוכב נווב rophet left. ny, went the banil ody, fin rard before the caprimity euentalof. hidayes, and sangmo: diev toos mires, endie avademilie etinefini vio to God day adgin bas

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The special properties of them that campray with true feeling and affurances be heard, emdently grounded upon the Lords Prayer.

S. losuah told the people, that they could not ferue the Lord, fo is it very euident, that every one cannot pray with comfort. blind man could lay, Wee know that God heareth not finners: but if any man be a worshipper of God and doth his will him heareth he: According to tothat of Salemon : Hee that turneth a. way his care from hearing the Law. euen his prayer shall bee abominable. And David faith : If I regard wickednesse in my heart, the Lord will not heare mee; But (faith he) the eye of the Lord is vpon the righteous, and his eare is open vnto their cry. Thole therfore that will pray with power and affurance, must bee qualified with all these graces, at least striving after them.

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t We must be the children of God, borne anew by his Word and Spirit, having some assurance of his favour. & a desire to grow therein: carrying always childlike affections to his Maie-

Cannot praya Loiush 24-16

crue fenfe

lohngigi

onn. 5.22.25

Prou.28.9.

Pfal.66.18.

Eccl. 7.1. In altinglad it, as being

We must be children of childlike at fections to-ward our heauenly Father, and able to call him, Fa-

ther Rom. 3.

.. 1 15

We must come in faith onely in Christ, & in a true sense of our owne vn-worthings.

Luke 15.18,19

Iohn.16.23,26

lames 1,6.

Eccl. 5.1.
In all humility, as being but duft and afters, yet with our hearts life up to heaven.

fty. For we must come to him as to on deare Father, and be able by the Spirit of adoption to cal him Abba, oh Father

ther, only through his beloued Son, by who we are reconciled, made his children, & kept in his fauor: and withall in a true sense of our vnworthinesse to be called his children, or to make any request vnto him. And so wee multimake our petitions only in the Name of this our Lord & Sauiour, in whom alone our Father is well pleased roegging in faith, that is, in full assurance to be heard for Christs merits, in whatloeuer we request of our tender Father.

before his heavenly Maiesty, remembring we are but dust and ashes; yet full of heavenly affections; able in some measure to lift up our hearts unto him, and to be onely conversant with him in the Heavens for the time of prayer principally; having all our thoughts separated from the earth, and all earthly cogitations, because we speake to our Father which is in Heaven.

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We must be brethren, of brotherly and tender hearts towards all the children of our heavenly Father, that is, towards all those who soundly professe the Gospell of Christin word & contrastions because our heavenly Father will have vs hereby both to declare & increase our love; praying all one for another, and in the name of all, as deare brethren, and tecling members, crying timestly for all, Our Pather,

Wee must bee such as are zealous for the glory of our heavenly Father, defirous both to behold his glomy shining brightly in all his works, and chiefly in his heavenly Word: and fuch as labour to draw all others to a like reverend admiration thereof: making this end of all our indeauours, that our heavenly Father may bee honoured: and casting all our thoughts which way wee may gaine him any glory: Such as are more afraide of difhonouring him any way, or offending him euen in our thoughts, then any cuil that can befall vs in the world: and fuch as yfe to mourn for all the dif-

We must be brethren ten derly affected towards all the children of our heauenly Father.

Mar. 11, 15.

lam. 5, 16.

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Zealous of our Fathers glory about all things in the world.

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Seeking half the kingdome of heauen, and the righteoutneile thereof. Mat. 6.33.

> Zealous of our Fathers glory above all things in the world.

Tit, 2.13.

Making conlcience of euery tittle of the will and Word of the Lord, honours done vnto his headenly Ma fly, that we may ever both this ferue and end our prayers with this ferue defire That his great Name may be gu rified, because all Kingdom, power a glory are onely his for ever 200 mm

Kingdome and his righteous first seeked Kingdome and his righteous first that the itilize ment of the Church when in Christ reignes and is magnified the spreading of his true Religion, and of all the meanes belonging to the convertion and saving of his elect, widow vere energh ow of all false religious very energh ow of all false religious very distributed on saving our selves, whereby Satan and Autichrist doereigne, which was a satan and Autichrist doereigne, whereby Satan and Autichrist doereigne, which was a satan and Autichrist doereign

on, as the loyall fabrices of this King dome, ftriuing to know the will of our headenly Father, in all things which concerne vs. fuch as make concerne to every tittle of his World; as Now and

Moles

suppoin all things as the Lord bad na fodid they able to fay as David, hexe Lard, to doe thy will, I am dehjust a doe it as cheerefully as the Anek in heaven. Such as are teady with haban to leave all at the Lords comundement and offerwh whatfoeuer is earphynto your the world; and to reeweany trivall with patience & thanksince And with Paul not only ready abe bound, but to die at lerulalem for he Name of lefus Orelle we can never pay in lincerty & with arue vodes fran-18 Thy will bee done in earth as it is in depend wholly whom the Lords fother y providence and watchfull protection for this life and all the country of ting feeling of our own natural frailwith the but take away our breath, whategone, and sannor of out felues moining one minute, And withall fuch shape long lends, that we are neither Pou vorty of popule of our fines to hick Buthe least crum of bread, much lesse 49 o cause it to doe vs. any good; & therefore ofes Frele

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2 Sam.15.26. Pfalme 40.7,

Acts 7.4,50 Heb.11.8,17, 18.

Acts 21,13.

to Fridah

Labouring to depend wholy on the Lords prouidence & Transitioner T

vader the burthen of our nnes

Pfal. 123-31a19

Heb. 13.5

Trauelling vader the burthen of our finnes,

PfaL40.12.

fore fuch as vie to beg it every that our heavenly Father, & that as well the poore as for our felues, being him touched with their mileries. 3 ich defirous to imploy that which hee flower vpo vs. to his glory & the go of his children; labouring (as Intel Paul) if we have but bread, to be the win content. Such as neither truffile abundance of meanes, nor faint in want of the but only vie all means pointed to ferue his divine and fathe prouidece, casting the care for the cesse vpo him alone; being affured he canot faile vs, fo far as may flad his own glory, & the good of vs his ple. Without this we can never pray right, Give us this day our daily break 9 We must be such as yet to travel der the burthen of our finnes, effect ly our prefumptuous and fcandalo fins in the fenfe both of the m lared and haynousnes of them, and also mifery by them, vntil we be thorow washed from them in the blood of le fus Christ, as having no other means o delinery or satisfaction. And such a

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feele with Paul the corruption of our Rom.7-2 nature, & our daily infirmities to be as adeath vinto vs, & hereupon vieto cry inflantly in the eares of the Lord, Forvine vs our trespasses; never giving him ouer, untill we obtaine this affurance. To We must be void of malice, & fuch as vie to pray for our very enemies: and are ready to do them any kindnes, whereby to gaine them to Christ, or leave them more without excuse : betante then we have this affurance to be forgiuen, and not elle, neither can wee by in truth, Forgine os our trespasses, as beforgive them that tresposse against us burprily for a curfe voon our felues. n We must be such as desire to have continuall sense of the danger wee hind in of falling invo some lin every houre to the different of our heavenly Father, & to the propoking of his difpleafure, with innumerable enils fol lowing thereupon, through the deadly malice and lubrilry of Saran, who hath the advantage of our corrupt nature, and all things in the world to beguile vs; tearing alwaies left for our fins the

Void of ma lice vingto pray for o enemics. Mat freat Mar.J. ay

C1.65 Jul9

Fearing alwaies, and watching weahou into te tion, for Sing all waics. Pro. 18.14 Philaga

Acknowledge ingreps his loueraigntys; and howers disposers allfor becomes a dory and the good of his cled.

Aleganica bedinasia italian salah italian salah italian salah italian salah salah salah salah salah

the Lord should leave vs into his b and thereupon fuch as are careful keepe our rankes, and the warch of Lords that we may continually pro faching Leade us not into complation deliner ws from eaille da Such as fring to carry chan reverent & thankfull acknowledge of his absolute Kingdome, power foucasignty over all creatures, th outrailes both the rage of man & & all other things in heaven par disposing all to his own glory as aluation of his obedient Subje children, that wer may be ever found forth with thankfulnes, Fi is the disingdome, power and glery for andrevenor () #3 Laffly, we must be such aru uers as theing aftered that he wi allished webeg, as shall be most ownglery and the greately goo det) do reft our felues wholly fatherly love in Christ, beeing chandulactic cuerro fay, Amen leris be for as we doe affine our ic thall been I might be

promite that for usons, we shall obess.

TRVE PRAYER

Hen wee are fach lound Christians, and a fe to pray he this manner, we shall have certaine afturance that we are Gods fall be laued and outside the louds feale, and the cause of our sheritance.

We shall have a comfortable and anothed yie of all things were enjoy.

Tim 4:5

Wee shall been fure to obtain this will be hardy and the pray.

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Exo. 12,10,14 Num 14,11,20 Plat. 106,23

a Kingsauz. Jamas 19 promile that so asking, we shall obtain otherwise our Sautour would never have raught vs to pray so, assuring that if wee aske in saith, we shall have and that according to our faith it shall be done vnto vs:

The feruent prayers of a few, finuing vnfainedly to bee such as arede scribed, shall doe more for turning way any judgement from the Church for discovering and overthrowing in deepest plots of Gods enemies, or he procuring any bleffing to our Land then many of our valiantest souldiers wifest politicians can: or then me thousands of our enemies, and hundre thoulands of the wicked joyning wit them, in prouoking the LORD by their finnes can doe to bring a judge ment vpon vs. For we know how m ny times that one Moles stayed Lords hand, that hee could not defter his people : and also that Eliah was chariors and horsemen of that. were they men subject to like passion that we are. Our God is still the fam of infinite compassion : and therefor

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looke what Gods fernants have beene formerly able to doe by their prayers, the fame thall wee doe ftill, fo farre as hall be necessary, if we fifiue to walke in their steps. So that we have no canfe to feare, fith one of them alone could fo farre prevaile with the Lord, but that many of vs iouning as an army to compaffe the Lo R D about with our prayers and teares, may much more sucreome his heavenly Majesty, if our hearts and hands be fleady with Mofes. And so much the more, for that hee hath shewed such tokens of his compallion and love rowards his chofen locke amongst vs. as never in any age more: But aboue all, fonthar heenow calleth vs to fland vp in the breach a gainst the enemie; Now that the fides the Angell of the Lord still destroying and the dearth gricuoudy increaling! the bloudy enemy dorn beginne to breake out into fuch intolerable infloency, not onely with Goliab, to rayle on the Host of the living God; but allo with proud Senacherib and Rabihahe to remile the anounted of the Lord, feeking

Exod. 17. 12

feeking thereby to weaken the hands and to alienate the hearts of all Gods people from him : Let vs all at length fet to this worke. Those whom the Lord hath fitted to vie the Penne, he calles them now to vie it: the rest of w hee calles to our weapons, to prayes and teares. He expects now all his ferwants every one to hold up our hands against their blasphemies, and to more his Maiestie in compassion to pardon vs and for his own glory now to take our parts, and to maintaine his own caule and quarrell against the proud enemie. And that wee should do this the more confidently hee had affured us by follong and so happy experience, that the innocent hal deliver the Iland dand bath hewed vs that fasting and phaying vanquisherh the very Dinels, had therefarent willicon found and bring to nothing the de post and most hellish it magems. And more all for that hechathman fested himselfe as plainely to accept our publique prayer and faffing, as the did to lehosaphat, praying againth the Ammonites

lob 22. 30.

Mat.17.20.21.



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Ammonites and Moabites: and also our fecret cryes, to overthrow the bloudy Conspirators, as over he did in the dayes of Hefter against wicked Haman. Therefore let vs all that feare the Lord most cheerefully each incourage others to this duty, fo confirming the weake hands and weary knees; each humble our felues in fecret, and with holy Hezekiah and Elay stretch out our hands, and spread their blasphemies before his glorious Maielty. Forthen although the Lords decree should bec gone forth against vs for all our exceeding propocations, and that he would not spare the whole Land at our prayers, (whereof notwithstanding wee may have strong hope to the contrary for their intolerable pride and blasphemies, especially if wee can but finde our hearts feruently fer to this duty of prayer) yet we shall each of vs thus feeking the Lord, faue our owne foules; & the Lord wil be vnto vs as a Sanctuarie. Wheras otherwise, if such a judgement come vpon vs, as hath beene fo often almost fully executed (which the

Deur 20.6.3,4 Heb.12.12.

Prou. 28, 1.

Efa. 22, 14, 15, 16, 17, &c.

Ezek.14.14. Zeph. 2.3. Efa.8.14.

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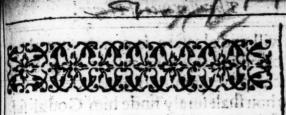
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A MOST PLAIN

Rule according to the whole Lords Prayer in order; whereby

wee may grow to strong assurance, and much power in PRAYER.

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Lucalwayes as an obedient childe in the eye of thy heauenly Father. Bee humbled in the teuerence of his most

holy and glorious Maiestie, and in the sence of thine owne vilenesse and vnworthinesse to be called his Childe: longing vntill hee take thee vnto himseleinto the he uens. Study, what way thou mayelt honour him most in the meane time; and that firft, by yeelding all obedience to the Lawes of his Kingdome, and gaining more thereunto. Attend continually what his divine

& Let the de fire of the two first Petitions be cuer in thy heart, and bee alounerthings for the only, as being the end of al, then haltthou be each way mo bleffed and aske what thou wilt fo, & thou Chalt receiue it.

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will and pleafure is concerning the chiefly in thy particular calling, & the charge committed vnto thee. Then thou shalt surely finde him God al-sufficient varothees Thou falt fee him more tender over thee, then ever was Father on Mothers performing who thee all his promises according to all thy petitions, for this and for the better life; and fealing vnto thee a plentifulatsurance of the free pardon of all thy finnes in the bloud of his Sonne less Christ and that he will save thee from the tempter, and all euill, that they flat not hurt thee. That thou shalt be able with all joy and thankfulnesse to acknowledge, vpon happy experience, his absolute Kingdome and power, and so to found foorth whto him continually with al his holy Angels, alglory, praile and cominion, reltingthy felfe molt fully farished in his onely love and fauour for ever and ever-

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The summe of all in other words, most directly for the understanding of the simple,

Bserue diligently the watch of the Lord; Endeauour to grow daily in the practice of every commandement, and faith in all his promises. Keepe withall in thy heart, a Catalogue or thort summe of thine own chiefe fins, wants and infirmities, together with the maine fins and wants of the Land, and the tokens of the Lords wrath due therunto, which thou haft gathered by wife observation according to the rule of the Watch Seralfo before thee the infinitenesse of the Lord by love and compassion towards his, with his speciall fauours towards thy felfe, and then pray feruently in faith to thy heauenly Father, looking stedfastly at

Iefus

Iesus Christ thy Sauiour: crying only in zeale for his giory and Kingdome, and thou shalt bee able to pierce the heavens, to prevaile with God as Iacob, and much more with men, and finde by happy experience the truth of that promise, that before thou callest, God will answer: And whilest thou speakest, he will heare.

Most Shortly .



Alke in the way of life, having thine eye at thy tender Father: Pray according to the heavenly patterne given thee by thy

Saniour, and thou shalt be able to say as Danid: When I cry, mine enemies shall be turned backe, this I know, for God is with me. For bee ye sure that the Lord hath chosen to himselfea godly man the Lord will heare when I call vpon him.

Aboue all, Pray, Hallowed be thy Name, Let thy Kingdome come: watch, pray, and beleeue, and thou shalt see it. Mat. 6.33. Pfal. 105.34. Mat. 21.22.

Short

Pfal.96.91

Ef2.65. 24

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Short directions to guide poore Christians how to vie the praiers following, to learne by them, to pray of themselves.



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O resolue to get the properties of him that can pray, that is, to learne first of our Sauiour how to watch; or neuer to thinke of lear-

ning how to pray: for vntill this time our prayer is turned into finne.

fant, and lawfull apprehension of the Maiesty of God, which must ever bee before the eyes of our mindes, & how to come a nto him in Christ.

as the treasure hid, more worth than all gold for that, what no gold can buy,

To learne to

In prayer to
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Gods maiefly,
looking to
him in Christ

To esteeme this gift aboue all gold. He that eft cemeth not thus of it, can neuer looke for it.

To vie daily the shortest forme, to get the heads.

To looke vpon the thing to be asked, marke how it is asked; try how we could aske it our felues. buy, this will give, even what some wee stand in neede of, besides all other vertues of it. And therefore to be willing, if it were to part with all for it a much more to resolve to bestow some pains every day for the attaining of it, vntill we have surely made it our own.

4 To vie daily, first, the shortes forme of the Lords Praier expounded, which is set first, and so, as it is in the booke, to get all the heads of Prayer thereby. To practife this virill we have learned it, and can begin to pray of our selves. This once gorren, all the hard nesse is past. It may be gotten in a very short space, where there is a willing minde.

5 In learning to pray of our felies, to looke first upon the head or thing to be asked? and then to marke how it is begged in the prayers ouer against it. After to lay our hand upon the praiers, & looke onely upon the thing to be asked, and try how we could aske it our selues; labouring ever to have a feeling of the need we stand in of it, and of our own unworthings of it, & danger without it.

thing to be asked, and a feeling of our need of it; our happinesse in enloying it, our misery without it, and our vn-worthinesse of it: then looking at the Lord in his Sonne, desirous to begge it of him, onely in the name of Jesus Christ, and sorthis merit, her will give words to vtter our minde.

7 To learne the heads in order, marking how many things we are directed who, to feek in the preparative to praint, how many in each period, how many in the conclusions fo to be able of a fidden to turne to any of them to bee helped by them. And to labour most in those wherin we most find our vnability, & also our ownenecessity, with the necessity of the Church of God.

I Watch.

2 Apprehend and adore.

3 Valew.

Summe 4 Vie the short forme.

5 Learne each day fomething.

6 Feele and beleeue.

7 Try.

Triall

If we have the thing to be begged in our hearts, the Lord will give words.

Tolearne in order.

To labour most, where it doth most concerne ye.

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ue or d Triall in two or three requests will affure you, and incourage you to all. The labour short, benefit invaluable Marke the head, meditate the praya against its Try.

A generall direction for all prayer, tomake vs cry to God in Christ.

In all our prayers let vs look first a the Lord and his holinesse, & what holinesse he require thin vs: and the let vs looke to our selves, our own contrarie vilenesse, with our vn worthnesse of that which we begge, and also our danger and necessity; This will enable vs to cry in thantly in Christ.

Apprehen and acor

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To labour mod. where i dothered concernary.

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Amost short forme of Prayer, according to the patterne of the Lords Prayer, containing all the chief heads of Prayer, to be first learned and vied of weaker Christians, which are desirous to learn to pray of themselves, according to the direction guent which once gotten, the rest will be easie.

God, we finfull dust and ashes, dare not of our selues list vp our eyes to heaven, yet in thy Sonne our Saulour, we come boldly to the throne of thy grace. Wee give thee thankes for our happy estate through him, that thou hast made vs thy children in him, when wee were children in him, when wee were children in vs this assurance, by framing vs daily more and more to the image of thy Sonne; and making vs to increase in love to thy children, & in all heavenly affections and conversation.

Hallowed be, &c.) Grant vs (Oh Father) to hallow thy great Name, by feeking thy glory in all things. Make

vs able to behold and fet forth thy gle ry thining in all thy workes. Teach which way we may most honour the whileft wee remaine heere, and to h our hearts wholly thereunto Queler to magnifie thy power & mercy in 6. ring vs, & in confounding the plots of thine & our enemies. Keep vs from a king any part of thy glory to our felier Let vs account it our greatest honored honour thee, & our greatest dishonor in dishonouring thee any way. Give the zeale of Lot for all the dishonour done to thee Youchsafe vs true Chi stian boldnesse, euer to acknowled thee and to avouch every part of truth, that we may bee acknowledge of thee before all men and Angels.

Thy Kingdome come.) Advance the glory, by the comming of the Kingdome, in giving a free course of the Golpell: Make it powerfull, in all the ces, to gather and save thine elect, and to desirely the kingdome of Saran Raile vo Kings and Queenes for autifulg Fathers & Mothers to the poor Children. Let them account this and

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he holding vp of the Scepter of the onne to bee their chiefest dignitie. ouchfafe all Magistrates the same hearts. Give Pastors to thy Church. furnished with gifts to gather and feed by little flocke: Awaken all the vnconscionable, that they may rementertheir account. Cast out Antichrist with all that belongeth voto him; and deface all the prints of his bloudy Idolary. Grat a holy vnity in thy Church. that we may al buy the peace therof rany lawfull rate. Put a tender care into our hearts to faue others, chiefly our charges and friends. Make vs. to how our happinelle in being thy lubecs: To increase in our loyall obedience: To hie fast towards thy Kingdome of glory; being ever afraide of backfliding. Lord, increase our faith, whereby weeline, ouercome, enter into our rest: thus to waite for the eternall Crowne.

Thy will be done.) And in the meane time strengthen vs, to shew our childeike affections and zeale, in seeking to doethy heavenly will as the Angels.

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Accept our weake defire. Let it be ou delight to inquire thy good pleasure and our meate and drin e to doe the fame, as thou halt in mercy make knowne vnto vs. Prepare vs for troubles. Humble vs vnder them. Teach w the meaning of thy roddes, to amend by each correction: to fee thy fatherly loue in them, & to looke for the happy iffue & quiet fruit of them. Let vs not feffer as euill doers. Affift vs to takevp all croffes for thy name cheerefully a bear them loyfully, looking at our Sa ulour. Keepe vs from doing any thing against thy renealed will : or of image ning that thou needest our sinne to maintaine thy glory. That weeman ener fay in truth: Thy will bee done in earth, as it is in heaven.

Give vithis day, &c.) To this end, vouch fafe vs al the comforts of this life, so fa as shall be good. Let vs see thy father providece; direct vs to the right means to se ue the same. Inable vs to commit our selves who y to thy protection Make vs to see our frailty, our vnability to get one crum of bread, or so much

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as to fee, or vie the means for the fame of our schoes Humble vs in our vnworthinefle of bread, and for that without Christ we are vsurpers of it : Increase our affurance of our title in him. Bleffe thy good creatures, & all meanes vnto vs. Remoue thy curses fro the meanes. Grant them strength to nour sh vs. Make vs content with our estate; to fee thy providece in bred alone, to be able to cast our se lues on thee without staggering, whe al means faile. To be atraid of grutching & carking cares & impatience. Guide vs to vse all the meanes. and to leave the bl fling to thee; grant vs a boly vie of our riches & of all our temporall bleffings: to imploy them onely to thy glory, and to the good of thy people. Vouchfafe vs bowels of compassion towards the poore: therein to shew our homage to thy Maiesty, and loue to thy Son in his members; fo to waite for the loyfull entence, Come ye bleffed of my Father.

Forgine vs our tre passes.) And because our fins hinder these good things from vs. Lord pardon our fins. Teach vs that

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being forgiue, we are bleffed. Open our eyes to fee the hainoufnes of fin, in the fearful punishmer of the Angels, Adam, the old world, Sodom, thy dearest childre, Moses, David, our Sauiour him. felf, for our transgressions. Giue vs some sense of the innumerable euils following our fins without speedy repentance especially how they deprive vs of the affurance of thy favour, & the benefits thereof. Vouchfafe vs some fight how our fins are increased, being committed contrary to so many mercies daily be-stowed upon vs. Give vs some view of the multitude of them, feeing they are enery transgression against thy Word, and each want of that holinesse that was in Adam : and work in vs faith in Christ Iesus. Humble vs in the feeling of our daily corruptions and wants, chiefly of our most grieuous fins. Make vs to mourne in the sense of them, and to be ever washing in the bloud of thy Son. Cause vs to grow in affurance of forgiuenesse, by increase in true repentance and faith. Strengthen vs to beeuer trying & judging our felues. Keepe

vs from all desire of revenge. Inable vs to seeke the saluation of all men; the reconciling of private enemies by all kinde of duties, so to get more sound assurance of a full remission.

Lead us not into temptation.) And feeing Satan feekes euer by new fins to ftrip vs of all this happinesse; saue vs from temptation: shew vs our danger in the multitude, power, cruelty and lubtleties of our ghostly enemies. Make vs to see and bee afraide of their baites: to looke for their threatnings: to know the vilenesse of our natures running after Sarans allurements, and conspiring with him to our owne perdition. Let vs fee our perill of being left into his hands for our fecurity. Cause vs to remember how he sheweth onely the faire side of sinne, & chuseth the fittest instruments. Make vs also to thinke of the miseries that follow after sinne, chiefly the wound of conscience: That of all other thou wilt furely make thy Children feele the smart of sin, if they do not preuent it by speedy repen:acc. To remeber the deadly malice of the enemy !

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enemy against thy best servants, how ew of them have escaped to the end without some grievous wounds. Acquaint vs with our weaknes. Teach vs to watch & pray, having on the compleat armor, so to stand fast in the enill day, & to preserve our selves vntill the conquest be gotten, and we crowned.

For thine is the kingdome, &c.) Wee have been bold to beg all thefe of thee (oh gracious Father) because wee acknowledge, all kingdome, power, and glory to bee onely thine: and for that we have received the beginnings of all thefe; and doe expect all further good onely from thee, aboue all that we can aske: Seeing thou rulest all things to thine owne glory, & the greatest good of thy children, and for that thou half affured vs, that thus begging, wee shall receive. That wee may fer forth thy glory, power and kingdome. Whereunto we biade our felues, and to live as thy subjects; And thus returne vnto thy divine Majesty all thankes and praise, through lefus Christ, saying, Amen. Euen fo, Lord Jefus.

Ano



Another forme of the same Prayer some-what more large; with the heads of the Prayer fette in the margent against every Petition, for the further helpe of them, who are defirous to learne to pray.

VR Father which art in beauen.) Oh most holy and glorious God, we that are but dust & ashes. and poore worms craw-

ling in fin, dare not once of our felues lift vp our eyes to heauen: 2 -yet feeing thou hast graciously given vs thy fon to be our Sauior & mediator at thy right hand, and hast made vs thy children through him, when we were thine encmics; & bidde vs also to com boldly to thee !

I Howto come, in humility, becaule of G glory and vilenelle.

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2 Yetbold through o Sattiour.

3 Giving thanks for our happinesse in Christ.
4 To pray to be con firmed in our assu-

5 To increase in love to wards Gods children.

6 In all head nealy affections and conterfation. thee by that thy bleffed Son, affuring vs that thou wilt grant what soeuer we aske in his name; oh Father, we come vnto thee onely in and by him. 3. We thanke thee for this our happy estate through him. 4. Wee pray thee to confirme in vs daily this our assurance, by making vs continually more like vnto thy deare Son in all loue & obedience to thy Maiesty, & in delighting in thy presence, that wee may say ever in our hearts, Abba Father.

and that alwaies more & more, as they more excell in vertue. Make vs to pray for them as for our felues, to delight in them onely, looking vpon their good things, bearing with their weaknesses, auoiding all vnbrotherly censuring. Let our brotherly loue shine before all the world; and let it be so sincere, that Saran by all his policy may neuer divide vs. 6. Lift vp our hearts to the heavens: Make our conversation heavenly, that all may see whence and whose wee are, and whither we are hying.

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The first Petition.

T Allowed be thy name.) 1. Kindle the zeale of thy glory in our hearts. Make vs able to feeke thy honour in all things. 2. Open our eyes to behold thy glory thining in all thy workes, and open our mouthes to hew foorth thy praise. 2. Make vs to see which way each of vs may doe thee the most honour whilest we are heere. Let this be our daily fludy

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Magnifiethy power, loue & mercy in fauing vs thy children still as thou hast done, and in confounding the plots of thine and thy Churches enemies. s. Keepe vs from obscuring or taking any part of thy prayles to our felues, & from feeking our owne glory 6. Make vs afraid of dishonouring thee by our finnes. Let vs euer account it our chieleft honour, to honour thee. 7. Graunt with zeale of Lot to mourne for all the abominations whereby thou art diffienoured. 8. Give vs boldnes to acknowledge thee and every part of thy truth, that we may be acknowledged of thee before

I To pray to Seeke Gods honour in all things. 2 To bee able to behold his glory, and fee it forth. 3 Toles which way we may doe him most honour.

4To magnify his mercy in fauing vs, and confounding the plots of enemies. s To keepe vs that we never obscure his prailes, nor take them to our felues. 6 Not rodiffonour him by our finne 7 To have the zeale of Lat. 3 For boldnes to acknewledge the Lord and his truth.

To bee acknowledged of him.

Becaule God is glorified, when his kingdome cometh, and his will is done. 1 To pray for afice courle to the Gospel. 2 To make it powerfall to gather & faue the cleat. 3 ForKings and Queencs to be nurling Pathers and mothers; To fee his childré fed and preferued. For Magiftrates to bec as the hands of Princes. To pray for faithful Mini-Rers to feed Christ: Hock.

6 To swaken vaconicionable Minifiers before the whole world, to thine and our enerlasting glory.

The fecond Petition.

THy kingdome come.)1. Advance the glory;in giving free course to the Gospell, which is the Scepter of the kingdome- 2. Grant that it may be fin cerely preached, & powerfull in all the world, to gather thine elect, and bri them in obedience vnto thee, &ted ftroy the kingdome of Satan. 3. R. vp Kings and Queenes to hold vp thy Scepter, and to be nurling Fath and Mothers to thy poore Church to fee thy children to be fed with it bread of life, & to preserve them fro the violence of al cruel enemies. 4.1 them account this as their chiefelt nity-Giue all Magistrates vnder the the same hearts, & to be as in thy plan executing thy judgements: 5. Raile faithfull Ministers in each Congre tion, who beeing furnished with gi may carefully feede thy flocke, feek to faue every foule committed vi them. 6. Awake al vnconscionable nisters, that they may remember

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wof the bloud of every one of their oples foules, and their appearing beelefus Christ.7. Cast Antichrist vtely out of thy Church, & all things therby he hopes to hold up his thio c or doth bewich any of thy people. Graunt vs to carry the like deteftation wal the prints of his Idolatrie, as ou diddest command thy people awinft the Idolatrie of the Cananites: chaning shewed himselfe a far more had y and bloudy enemy to thee & to Ithy servats then ever the Cananits were. 8. Vouchfafe a holy vnite in thy Church, that it may fland gloriously smount Sion.9. Gue vs grace to buy the true peace thereof, with the loffe of things, but of a good coscience; that all other feeing our love, may flock vnto thy kingdome. 10. Grant each of vs tholy care to faue others, by feeking al means to bring them to this thy kingdom: & chiefly al those committed vn. loour charge, with all that are knit vnlevs by any speciall bond. 11. Bestow von vs a true feeling of our happines be thy Subjects, and how wretched

their account

7 To cast out Antichrist with all belonging to him, that wee may detest all the prints of his idolatry.

8 For a bioly

o To buy the peace of the Church at any rate.
To For a holy care to faue others, chiefly our charges and friends.

tr To know our barpines to be thy lubleds.

thy chy fin the

ra To increase in obsdience,

ra Tofeare backfliding.
To hie fast forward to-ward heaven.
14 To hasten our triumph.
15 To increase our faich:
Thereby to enterinto our rest: And to waits for the crowne.

Topray: 1 To declare our affections indoing his wil, as the Angels 2 That the Lord would accept our wil for the deed. 7 To delight to inquire the Lords will, 4 That the Lord would manifest his goodpleafure to vs.

all others are. 12. Make vs increase our loyall obedience vnto thee, vn we be translated into thy kingdome glory.13. Cause vs to fear ever all our sions of backsliding from thee; and hie fast for ward towards thy heaven kingdome. 14. Lord, hasten the day our triumph. 15. In the meane time crease our faith, that by it we may in and overcome the world, and be said and overcome the world, and be said more & more with rightcome peace & ioy in thee, which are the ginnings of thy kingdome: vntilling shows the shirting glory of it, and the Crowne vpon our heads.

The third Petition.

Thy will be done in earth, as it is in uen.) 1. Quicken vs (oh deare ther) to declare our child-like affeons, & zeale, by striving to do thy uenly will as cheerefully as the Ang. Accept our poore desire for deed, 3. Make it our chiefe delight inquire thy good pleasure. 4. Vous safetto reueale the same vnto vs: & o

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foone as it shal pleafe thee to make it nowne vnto vs, giue vs grace to fay, I here(Lord) to doe thy will. Let all ir feruice bee free-will offerings. 5. repare vs (good Father) to looke to mter into thy kingdome through matroubles. 6. Humble vs euermore them.7. Teach vs to know the meaing of thy rods, to amend what foeuer amisse, without once whispering awinft thee. 8. Affure vs of thy loue in mem, and of the happy issue. 9. Let vs never suffer as euill doers, but onely brighteousnelle. 10. Make vs to take pour crosses thankefully, and beare them toyfully, following our Lord and Saujour, looking at him and the crown which hee holdeth foorth vnto vs. 11. Keepe vs that wee never doe any thing gainst thy renealed will, to obtaine he greatest good that we can imagine. 2. Cause vs euer to remember that thou canst and wilt furely maintaine thine owne honour and causes withour our fin, that we may pray in truth, Thy will bee done in earth, as it is in cauen.

5 Tobe prepared for troubles. 6 To be hum bled vnder them. 7 To know the meaning of the rods, & to amend by them 8 Tobe affured of the Lords love in them, and the happy iffue. luffer nor as cuill dooers 10 Totake vp and beare our ciofies ioyfully. 11 That wee neuer do any thing agains Gods renealed will 12 Toremem berthat hee needeth not our finne to bring his will to paffe.

That we may doe those thing begged To pray, for the cofort of this life 2 For Gods prouidence. 3 To be dire ded to right meanes to ferue his prouidence. 4 To commit our selues to hisprotection To lee our frailty & vnability to get bread, or to vie the means especially with fucceffe. 6 To be humbledfor our vnworthiness of bread; and that wee are viurpers in our lelues. 7For more alfurace of our title in Christ 8 For a bleffing vpon the

o For fitegrh

to nourish vs.

The fourth Petition. The vs this day our daily bread. A Ithat we may in all things be decl red to be thy obedient childre, zeal of thy glory, in doing thy holy will. Vouchsafe vs (oh Father)the comfor of this life. 2. Shew thy fatherly e for ys therein. 2. Direct vs to the rie meanes to ferue thy providence, chie in our particular callings.4. Teach ver commit our selves wholy to thy pre rection, walking in thy waies withou feare. 5. Let vs see our own frailty our vnability to get one crum of bre or fo much as to fee or vie the mean and much lesse to vie them with fuccesse, without thy speciall blesse 6. Humble vs in the sence of our worthings of bread and for that we but theeues, having no right to a mo fell of bread, vntill wee have it in le Christ: 7. Vouchsafe vs more assuran of our title & inheritace in him. 8.Bl thy good creatures to vs. Remoone uery curle.9. Giue the strength tong rish vs. 10. Grant vs contentation w our present estate whate're it be. 111

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welee thy providence and thy love in bread a lone. 12. And if ever thou fhale my vs by having no more but for the present day, enable vs then to cast our flues wholly spon thee without faining fo to shew our confidence in thee. and that thou wilt never let vs thy hithfull children want that which fall be meet. 13. Affure vs, that if ordinary meanes faile, thou wilt worke extraordinarily, rather then we shall lacke that which shal be good for vs. 14. Make vs afraid of d. shonouring thee by cares or impatience in trials, 15. Guide vs onely to vie all the meanes, and to commit the bleffing wholly to thee, in certaine expectation of that which thou feeft belt. 16. Grant vs a holy vse of our rithes sand of all other thy benefits: to fee thy goodnes in them euermore; never to abuse them. 17. Direct vs to imploy them to the ends for which thou halt given vs them. Chiefly to maintaine thy religion, and to releeve thy poore servants. 18. Vouchsafe vs bowels of compassion towards them all: so to thew forth our homage to thy ma-

tentation. 11 To fee his pronidencein tread 12 Tocsflour felues on him when we have but for the days Durasall 13 Tate affured of extraordinaryanda meanes when ordinary fail. Ma To be afraid of carks irg cares and impatience. 19 Tovie the mesnesy & to committhe bleffing to the Lord 16 For a holy vic of our riches. 17 To impley them to right endsichiefly to maintaine Gods Religion. 18 Topton for bones of compellion; herby to them our hemage and loug to lefus.

Christ, waiting for the loysall fentence.

Because our fine hinder these good things 2

To pray,

1. For pardon
of our fins,

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fearfull punifhments
of it.

a For fome fense of the cuils which fin bringerh on the dearch Children of God iesty. & loue to thy childre the met of thy Son: to be able to wait cheer ly for the joyfull sentence. Come, blessed of my Father: When I'v hungry, you gave me mear, &c. The fift Perition.

L'Orgine vs our trespasses.) And cause our fins onely keepe all the good things from vs. & bring vpon all euils: 1. Pardon our fins, oh dear ther. 2. Teach vs to know that heer alone stands all true happinesses 3. this end make vs able to feelthe h nousnes of our fins, in the punishme of the Angels, our first parents, the world on Sodom; in the torments hel prepared for the vngodly, & allo the heavy correctios vpon thy deare feruants, both Mofes and Danid, but boue all, in the full vials of thy win powred out vpon thine owne Sont our fins. And how that the least of finnes could neuer beue beene purge but by his bloud alone. 4. Grant some true sense of the innumerable uils, which each known fin brings on vs thine owne children, vnlette w

enone shem spendily and chiefly w they dep inc vs of the full affunegosathy phonidence or procession d offour power in prayers and alfo of e-estaordinary experimensiof thy troy lawhich dotherwife wees might ole for 5 Caufe vs evermore to con. inchiaw our finshee increased; being mmitted against the glorious Mail with fo many onercies and flrong manes to west ainers; lafter to many west and pardon formerly granted midve. 261 Gicervar Come fight of the attitude of them, show they are thore harthe fands of the Sea, Kengumery dulgression of the least ist every vortichoogh whe burin thought, of minding the very least diry; Belides organiettes of Munis Bh, the courup. modfour nanve which is wholy eared to will land the hardness of our chas. y. Let vs habe a continual fee. of our daily Hailties, comptions wants, that we may travell vinder eburden of them, deliving to bee deared from this body of fin! 8. Make tobe full more deepely fumbled in

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12. To try and indge our felues carefully.

13. Le pardon the fine of our land

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the fence of our most grievous su both before our calling and fince, about difor our feandalous fins w haleliene most to thy dishonour. the offence of others, if we have be ouertaken by any fuch is Caule vs all thefr euer to fee our debt, and ale vicieques, and to be continually shing in the fountaine of thy Son blood no Comfort vs in the all-fi ciency therof, to make vs withour in the prefence mo Grant vs dail grow in more affurance of this full million, by feeling a continual incr of our repentance and faith, which alwaics accompany it; and alford trediofevery linne, and feare of ling our felues again 12. Caufe was fully to try both our repentance faith, and haw they have h wrought, and to bee sucrindeing selves, that we may never be judge thee 13 Pardon the fine of our d at the inflant prayers of thy leris which cry unto thee day and nigh the pland of thy Sonnes, 14. And yet we may have a further deale of fore

forgraenelle, Landmiske es able to forgive others. 145 Keepe vs from In 1132 licious defire of rettinger to Grant than though we have the finnes of all men and increase thee forthe conthinging all the wicked peactice of thine and of the Churches edenine : that yet we may pray for all fores, and lette their abadionery. Directors how too partie dispringed sinductions bocor hesperciales on encir heads, by all kinde chrice, and thus edder a most frong affarance of a fall remitiow Satan hideth all the dangern nne, the wing and the file fide of it. Timble wer do re religionist of wall-Moradia Edvaruteeke justovies vart draw usintoleria france, to hinder all the falthy mercies, and so bring on ve all comdany ocultarion Make watch hear 13 To a drifo Eacher) molgen he danger thier is he Hand in every home for the undrinder of a ofdanned spiritenand their powerto within dedeiners and collaboration and bullet was moderns biforforcheit fubrities meherieb hyandy know our dispositioning decikle all advantages again asi. I day they lo RI

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15.Tobe kep tromdefire of revenge, 16. To pray tor and feeke the faluation feare their allurements & chreats.

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tren to fmart.

will drawks on by degrees, on harden vs to mempe thee was yeave ve into sheir powers for neglecting our callings, or not a giding the occasion of temptate on la Mike vs afraide of their allum ments & to looke for their threatmints for our care to pleafe then ug. Shewin the vileness of our mattered how ready sista fwalowieucry baire; and that ous folues we have the Anogsh to quil licent ybaronin to their bands for our a nell Grandy aschost mail milly de Make whate to betteinke our felun ow Satan hideth all the dangern finne, the wing onely the faire fide of it. How hear shader he shader were with mentsicerteuesterhmethalikethime whe by his brien mand ailealo again frais e Hote there deared charles on by . So and we children cop à depainuallémentainy of cherlais all miseries fallowing leaving for Johia by the two under of sconference wheel 'nancsamboard, and ano ampenient his And how the ner can refer peo Make vs that are ith children to know for certain, that thou will fpesially cause vs to feele the finance of eucry fing shiely of fine againstout con-

conscience, and such as are with offence, vnlesse we prevent them speedily by vnfained repentance. 8. Let vs euer remember Satans most deadly ma lice to prouoke thee against vs. who are elcaped from him; and more allo, for that our fins will more dishonour thes and harden moe to perdition then the finnes of any other. And the eupon to confide how few have cleaned water the end of their dayes, without some ericuous foiles, a Sar vp our hearts to lea ne to watch and to privo considual ly, as the onely sme y mand scrop mion. 10. Acquaint vs bears with u speciall weaknesses 11. Pur popusgh complear armour G anrys chiefly th shield of faith, and the belines of hope Put into our hands the Lword of the Spirit, hy heavenly World, to have euer in readinoffe to dime away Saran: 136 That beeing Arangthened by thy Spirit, we may fund full, fight valiant ly and man preferne our felues faithful and vpright in thy femice without an grievous wouldes vitall me haurgo - in date ten the finall Conquest.

8. To keep in mind Satans deadly malie against Gr dearest feral uanta od 2 king come as

And how for have ofcap MEDONS ER ueus folle 9. Tolearn watch and Pressunda 10. Tobas an aintelwith outimes lines frad a wade II. To pur on life comples

That wee trotto yang tagagris and and ploty. or Microto 12. To prov ferue our fo:ues vatil

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mi good oT.8
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Mky we have
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these things.
z. Becaute all
kingdome is
his.

Ma. Because we have received mod expectall good from him on ly.

Aboue all we can solle.

'y Securing hee culith all chings here-

And hath fo

g. That wee may fer forth his kingdome and gloty. Whereto we binde out

felius of the as his lubicits are nearly praise through lefus Chiff.

The Conclusion.

Or thine is the kingdome.) We have beene bold to beg all these good things from thee (on heauenly Father)

Because all kingdome, power, and glory are onely thine; 2. And because we have received the beginnings of all thefefrom thee, and do further expen the accomplishment of all our define onely of thee, for the merit of thy le loued Son. That thou wilt grant then about all that we can aske, to farreasit hall bee for thine owne glory and our good 3. Seeing that thou rule that things to ferue hereunto; 4. and hal affured vs, that asking in faith, we hall receives 3. That wee may fee forth the power, glory and happinelle of thy Kingdome to all fucceeding ages 6. whereunco we hereby bind our felles 7 and to line as thy loyall Subjects al our daies 8. Thus we return varo die all puffile praise and thankes faying Amen, Buch fo, Lord defus 2400 ing

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In confession of our own the nesse by acure.

THE SAME PRAYER

theformer, directly fet one against the other, and the headsalso against the several branches; that looking upon the head, we may try how we are able to beg each request of our selves; first, more morely; after, more fully in more words.

Preparation to Prayer.

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ur Father which art in heanen

most holy and most glorious, whose bright nessethe Angels are not able to behold, who are so terrible to all the vngodly, as that they shall wish the mountaines to court them, that they may neuer appeare in

Ovr Father.) oh Livid most holy and elorious, before whom eingels fail upon their faces, who are so terrible to all the wicked, is that shey shall never be uble to stand in the presence;

To learne now to come before our Father. In all humility. In account, a leagement, a his glowolfs. Maieffie. In confession of our own vilenesse by nature.

and yet a most theretonerdi a that defire to dbey at shy com maundements ; Wee that are but duft and abes children of wrath by vature and most rebellions of all day creatures, dare not of our selves once life up our eyes to beanen.

s Yet to come in confident boldnesse as to our Father

off on come

Father) a Yet neverthelesse , seeing it hash pleased thee to receive us for thine own children by graca, chrough thy San lesse Christ, by whom thou hast purchased and ordained as to eternall

thy presence; and yer most gracious and te der Father, to all the Children that defiren obey all thy commande ments: (b) wee that are but duft and affies and by nature through the fall of our first Parene Children of wrath, the flate of damnation, bondla es of Saran, and most rebellious of all earthly creatures, dare not prefume of our felus once to life vp our eies m heaven

Pether.)2 Yet neuerthe lesse, seeing it hath pleased thee of thy free mercy to become our father, to adopt vs to be thy children by grace, through thy Sonne sees Christ, & hast chose vs heereunto, bought vs with his precious

blood,

Gospell, sented y swith thy Spirit, & given him to bee our perpenial

Media or at thy right hand, bidden vs. to come

to thee as to la tonder Father, and call thee Fathe through him, 3.0h

deare Fathern web prefene our felies before thy distinct Maichy onely

ies both of some name Wich magnific thy mescy, wat thou hall

vouchlafed vs this bleffed chate to be thy children and to have thy fanour, beeing the greatest

happinelle that ever can befall mortall creatures.

b Gine vs hearts (most mercifull Father) to feeke dayly to increase this affurance, by growing in repentance for all our finnes,

blood , called us by they below an bim to ball to mediator : m comes defere theanh Ob Fa sheed sin his

Named Is lene and ofed

ence. Chan and revers ? signer sursucis

no linger fran ners from the as all the win

2 Weamagni fic thee for this thy famous being the greates happinelle that

ener could befal us, to bee of the number of thy children,

builuckenfe in us daily this afferance by making vs 10

grow in re-

To attaine daily to more conformity Sirie.

> 3 Only in he Name of Christ out mediator,an that

a Washeliaid fulnes for a happy ella in himselve !

b Begging an increase of our affurance through him.

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DATE IN

to ame Name of

more Frame vi taske anape of the Solowers in all knowledge lone and obedi ence. Chang and renew vs. that we may be no longer stran gers from thee

reprintmente and bim to behing

mediator

auo findo but totalban as all the wic-3cci ked are. d Delighting d But grant

ain witherbre that we may de-light to be ever Sence of our Father in thy prefence, hearing thy freet voyce, or

speaking to thee in our humble prayers.

E Laying epen e Making our wants known Voto him of aguorain

our wants and bearts unto thee, crying, oh Father.

finnes and tales in the Tweet promises, llagio mid Frame os every dig more and more to the image of thy Son, in all knowledge of thy her windy Maiestys: being affectioned to reue rence, lone, de obey thee as qour most gracious Father, wholy changed in all the parts & qualities both of our foules and bodies: dThat wee may be no longer strangers from thee, as all the wicked are, who bid thee to depart from themabut may take our chiefest delight to beer uer in thy prefence, to heare thee to speake to vs in thy heavenlie word, and to veter, all our wants & our whole

hart to thee in our prai-

ers, crying, oh Father.

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por A And hat it may Our.) 4. And hee more emident and that it may bee more, mety to out felues, but that shop out wall fire world, that wer our Pather suwe thine own children deed . indeed, give vs harts for grace to lone love all day childrens by children 4heing our brethren and bone all other filers; abone all other for thy lake. forthy fake alone ands Make us alto ro toue mery one fishmuch the more, asthey more live ly carrythy image inch holineffe, vexcetime in

begging slike for them?

all, laying our Fathers

And that wee may de-

light in their compact

nies only as those with

uerle

whom wee shall con-

2 Makers to love each for they more excell in vertue. and are more dearevneothee. vertuetand foaremore That we may precious voto thy heat daily remember benty Maietty: 65That them in all our wee may duery day in prayers, saying all our prayers rememen alike for them all; Our Faber them as our feldes.

> And so delight in their companies one. ly, as those with whom we hall line for ener.

4 To pray for an increase of our loue to all Gods abibit; dreng Linatini heauenly vinon to be: ile of bereath ducies.

As they more excell in vertue.

b To pray for them as tor our feines -a to abnus ביכנחונה.

c And delight in their companies.

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4 To pray for . 5(8313 N. 00

lis or suoi in Tober woff infantly our heavenly vnion to bes thewed in all duties.

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ly comfort and edific one another, afraid of griening or hindering the fal-Heade shops Nation of any, and much more of turning any one out of the may of life.

bears in bro.

sherly lone, that

we may tender-

To be con firmed by all bonds of agreement.

migile bach

ות לווכיו כסוד.

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Let our boly agreement. in all the fub. stance of thy truth, with our soynt profession. to malke together in the path of life, bee of more force to unite us, then all the

half + (and perfe together for a one your wanting the heavens. 5 Knit all ever

Knit all our hou in this firme bond brotherly loue, that may tenderly exhan releeue, helpe, comfon and Support the weak

nelles one of another feeking by a'l meanes in edifying of others, fai of giving the least offen to grieve, and mud more to hinder the !!

uation of any, or time

any one out of the way

of life. Let this happy bo therhood & holy agm ment in all the Substance of thy truths (which is able vndoubredly to laue our soules) toge ther with our joynt profession to walke hand in hand in the marrow way of life, have more power

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ower firmely to waite then all the traff. ompe or pleasure of he world with all the unning of Sasan no: Antichrift can have to requenty Market bound Are we not all that walke thine owne dildren in bauingerhy Sonne our Saujours the Spirit our comforter and mineff, for ouevionnt mheritance and glopies norwith flanding albeau -rydidicaton Fastrinium edions with formene fee ditierfreidson und gement which and abcompany vsydatili w co bee puriod in the extendents : 10 biff vs cardi do looke out che good things of others normand bearerchair werkeneffes, townwords all buffe and a abjorke pu death varo it greatnery

mulb or pempe of the world or cunning of Sacar or Ancichrift an bea so devide as cing of our ene A Wire mee Not all that Yo wallsmint thing come destates and contents 48 thy Kingdome all our mper fe Elions and some leffe Winer Ries which may we want out of the company chi bren: distribution of the good tablething debied wobenie on behavior busharingani

ather renew

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6 Topreyto confound all contrary detices of our caemies,

d Which by oundstituted fortune noise ine,

y That wee may neuer thinke our flate good, virill we loue the breihren, 1 loh. 3 14.

c And by looking on the good things in one another.

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6 Toprayto confound all contrary deuices of our enemies.

d Which by oun division fooks out to ine.

7 That wee may neuer thinke our flate good, vntill we love the brethren. 1 loh.3.14.

s And by loos king on the end things in one and ther.

eberefore all denices work end this distifian to the different. and the reioncing of our enemies. thun confrire to work our Shame and ruine of it merapalsible, by our felues, and tapromoky thre taleane sicinio sheir hands lla Eions and lome Wall Makery Rics now well james mee findershale HORS AFILLY ons compando all thy children: The breek Die may know skie rainfy shat moo mas Franfaced from death to life when mee can provin Qua

Father remove

of Confound print Confound the fore all the dendes of chine changes that won othis entil among thin owne children, so me grant diffionode of the heavenly Maichievel whereby they infileb ueres, who have cons spired thus to work out frame, and to pro bekenhee against ors, to tennews into their hands to our viter rune; if i woodlpoffiblesendime -17 Dearen Farberint vs) shouer) thinke nou fammbee good, vitil won earny the feu hearny affections, too allight child on , and wings to kant this bland of love being able truly this Ophaya Que Father For hebeby wee know that we ate translated from death vnto life, bocaule 6 Conwe

we lone the brethien: and varill this the wee abide Millim death on 80 Which art to Weawen.) And wheres shou. our father ort highly exalredinabe Hamen of heriums where the Madefly wich fligesmon glarionfly and merc palid ladra to fred blan ilhones foovs day thildreit, batter we Hanestufindeddallarie : hannbleas milifringeo inhiho forferot aby greatalesse adgether with auctornovbatenes and water things have the nums What adquired age cool ling who the country and lead in withuinge our, -andness - nuo dres See wishallifing pourchdores abwaied unon spellesyctember 400p egingtant with then our beauchlys finden, minding

ikis sime nice Att abide in dearbet sade 8. Whichart in Healten.) And Whereas the work that her becates, where and where the Will a Division of the thirdnes 401 89 his more to The Angind thy breither B. OH Me ne Ter Cebon We had been poore we mes, crawith on the WHO TO SHIELD And Andrews heath badehra ther o was Friedly Township With a long to the state of the state of

bring that till

growning reaction our heavenly Father, and in all humility, and so well and the sound to me thinks

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thee in all our Prayers longing to behold shee face to faces 139 And let our commercarion be fo heavento at the the world may for that mer are me of it, here thy ements obilthe property ideally south

The spee MAN SAME OF MATERIAL STATES Service for 1944) Sanding and creatures Boo

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minding heartly thing especially in all ou prayers, longing there to behold thee fine to face up And in the means time to while wee abide here belowed grant vin be of fuch heavenly coversations, forking the would, as if wee vied non that the world may led that wee are napofit our pilgrims and Arts gens here; and this ha wenty obildress in The out felues a formay here regrain vpacous firm affirance that headen ours, kind all the line chareof, ireformed for v by roud Lord and Son our and nill the creacores in sheaven & carch aera league with viro doese good, to fire as shall sland wellpubine honour & bur fiduation,

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nd euer ready to helpe in the time of need.

The first Petition.

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TAllowed bee [] Name.) And Iceing thou (O tender Father) haft vouchlafed is this honor about the reatest part of the world, to be thine owne children, and he res of mygl rious kingdome, where s theu mightelt ully have left vs in our ins with all the wicked neverlasting shame and editio: i.gine vs grace good Father) to tellifie or love and thankfulnese, all the dates of our ife, in fludying in and aout all things; which

way to honour thee. Open out blinde ves to behold the glohe of thy wisedome

Bower,

as shall bee for thy Motour and out (Aluation. Mallowed) And Geingthon O gracioni Fa ther hast wouch Toko obey the Gofpell This honour, to be think owne children co- heires of slo kingdom, wheres thou mightest misty base. wickett dener. lasting perdit on: 1. Que is prace ener to teffifie our love and thankefulnelle leeking in and abone all

2 Open our eyes to behold the great power

things how to

honour thee.

In this fird Petition. HUN hath venter Rearted to dien to be es Word.

b ludgements & Mercica.

1 To leeke hi bonor in and this prasteriquist or gar mol lie ni tuit es bas gishs

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a To have our eyes open to behold his gleey, thining inalhis works so creatures.

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Word.
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Mercies

To be able to let forth his praises belonging to him in all these, and to him a holy

vie of them.

in the Jacred word: cought ments a xocuted upon shane enemice, c and red somards thy children: and which show full Shewest enery dela especially Celmeso 3. Wake Us able to confider of, & fer forth the prayes belonging to shee therein, both in mord and deed. that by us thy great Name may beeknowne in all the world.

nesse and reposeoulnes summe sit al stry mortes, Le much more

power, goodnelle, and righteoulneffe, fhining in all thy workes; even in euery creature: and much more in thy & cred Word : chiefely to behold this thy glo ry in all thy terrible iudgements execute voon the enemies of the Church, with mercia towards they children and in those which thou shewell cuen day, especially toward our Telues.

3 Make vs able to take every occasion to consider of aright, and fet forth the praises belonging to thee there in, a to have a holy wo of them, both in word and deed, that by vs thy great Name may be knowne and magnified

in all the world.

AA.

The first Petition.

About all, fer cuer before our faces (good Eather) that wonderfull glory wherein thou half beene magnified in thefe our daies, him the euidet declaration both of thy displeasure again & vs of this finfull Nation; and also of thy mercy and tender care for vssand wrath against our enemies. How for our dishonouring thee, abusing thy blessed Gospel which thou has give vs, with fuch peace & prosperity, as hardly euer any Nation knew befores thou hast not only corrected our gric-Cundry times nous transgressions and raised op most lecuritie , as a tender Father, with thy roddes of dearth, pellilence, and fundry the like, but also raised yp

A Abone all, tench by Their soll show y lary wherein when half books and miliad before our eyes a in Chouse shy farberty avere for DESMONT THE FOR matio description diffionogingsbee in abusing shy Coffeel wood all sby ble shepobor Roment un von bone all other people, thou haft not onaly corres Stedres under-

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Correcting và fatherly for a busing his mercies tohis difhonour: le to bring as to emendment. aienging 75,

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E Hew allahu them snew half threatned not onely shooking eway of the Gospells bus our veterilis delleni Stien ola, and brought melans shehe wary access cusionassi, hecas and mould not hear hen and tarne suspendence according ready y ble shappen Andrescuer when wee base cried wito thee thou haft plucked sbembacke in the inflient, and taken pengeance for us: fo as mee bane of thought that they durit nener have attempted she like againe.

Abone all.

against vs fundry,times most cruell enemies. Haft thou not thereby threatned the taking away, of thy heavenly Gospell, with our vuer destruction, & brought the enemies to the very execution thereof becante wee would not bring forth the fruites of thy Gospell, nor ferue thee with good hearts according to all thy mercies bestowed vpon vs. And yet not withflanding haft thou nor eyer heard ys when wee have cryed vato thee, as thou heardel th, people Ifrael, and as thou diddelt beare to hosaphat against. Moabites, and Ezerhia and Esay against the proud Affyrian : Hall thou not so pluc ed them

them backe in the inflant and taken vengeance for vs : that with have off thought, that they durft hener hauc rifen against vs any more & that fo as if fl c most barbarous Nat ons of the earth, Hadreceiued but the leaft of our deliverances, with our meanes; they Vhdoubtedly had repented long agoe in fack-cloth and affes, as wee for the present haire profinced into thee?

ogracious Farher, inable vs. alwaies to icmember and acknowledge this, and make vs to fee moreouer that thine anger is not yet tuined away, but more fearefully kindled aguinft vs. For that as our finnes and provoS 3 cations

Tea the works Lora have been o wonderfull, as if the wolf barbarous Narions. the arth had reteined but the caft of our deinerances with ur means, shey could baserecrited tone avo n Packeloth and alber like as the bake off promiled for the Brelent time.

ous Father,
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Allo decisred by the fearfull erming of winds and waters of galoft ve.

y To pray for grace euer to remember & acknowledge all these.

a And to see moreouer his angerkindled again, winnessed by incresse of these bloudy enemies, & their malice.

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Without hope of leaming off, vntill they haue their wils.

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e Allo declased by the featfull arming of winds and waters against vs.

our evenies dos fill increase in number malice, b without hope of leauing off their practices votill they have wrought either eurs or their wn endlessernine, which they sime must seedes effect. Good Father. let this token of thy wrath premasle, together with the arming of the dumbe creatures both mindes and maters, fo oft threatning our destruction for the overflow of alliniquity in emery place.

beanen, fo shofe

cations are multiplied, fo those our bloudy conemies doe still inchase daily, and their malice is become much more deadly against vs thy poore children, be without hope of leaving off, vntilthey have wrought either ours, or at least their owne vtter rune, which in time they must needes effect.

Good Father, cause this principall token of thy displeasure, with all other signes from heave and earth, to prevaile with vs at length, to bring vs to repentance, as namely, that thou didst arme the dumbe Creatures against vs; both windes & waters, so strange y and furiously in so many places, threatning veterly to sweeps

fweepe vs away in our deadly fecurity, for the great ouerflow of all iniquity enery where. Cause these, wee pray thee, to work so mightily, that wee may all bee presently awaked out of our deepest security, and seeke by all meanes to appeale thy wrath

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On Lord, didft thou not before that most fecret, bloudy, and fieric conspiracy, warneys all from heaven (as thou diddest ter walembefore her fast destruction) by afierie tent directly over our heads, inclofing vs all with pillars ofmost horrible darkenesse, pillars of fire, and pillars of bloud, forehewing is (as by that which followed wee may justly deeme)

Let all these workers might will be shay all prefenely socker to appendenting to appendenting to appendenting to appendenting to appendenting to appendenting to appendential to appendentia

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Dielf shou not, before the bloudy and fiery confinency tours we all foom bearing and fine the restatem theological and political of direction fore-theological fore-theological

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e With the (agre which it draue man) of ve vere!

d By fignes from licentes, as namely, the fiery tent beholden of many. e With the feare which it draws many of us vato.

Andebas which followed not long after agreesble to that forewarning in the powder furnace.

he bloudy dew truction which was towards vs. e Did not mamy of our hours cremble as shat terrible fight, causing us to feeke unto thee more carnefly to turne away the futureenils? Andfewed we without cause? Hadet nos been effected indeed, and me allinclofed in the most darker fiery, or blowdy sant that ever she world beard sets wat sheet oh pietisful Fachers budh not heard the prayers of vis ship pants Chil-

dren, in a libe

that bloudy darknesses fiery destruction that was towards vs.

Did not the heart of many of vs. tremble

at the beholding there of, and in fearing fome greenous ludgement that was to come, cau

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fing vs to flye to the to feeke to hide our felies under thy wings ? And did wee fear

without just cause? Had

it not beene effected in

deed, and we all, chiefly our dread Soueraigne, with all our Heads and Rulers, inclosed in the most darke, fierie and bloudie tent that eur the world heard of, in that most vanatural and cursed massacre; it thou our gracious and most tender father hads not leard the praiers of

LO Prav

vs thy poore Children which before and at that very instant were humbled before thee, and fo thought on vsin mercy? 6 And didft thou not after cry long vnto vsby the Iword of the destroying Augell, by the dearth to oft, and to fear fully increasing, the mournings and complaints of the poore aftending daily to heauen, belides euery yeere lome new and eminent perill. Shall we remaine lenceleffe continually in all thefe fignes and tokens, fome of them entring in vpon vs , as fearefully as almost any of the ten plagues vpon the Egyptians, making the whole land to tremble at the very report of

and remembred ment that exer fell' vion 6 Dieft thou Kasa of Latou the pestilence famine, complaints of the poore ascending continuallywish non shreat nings A e 424 Shall me remain Conceleste Stellin the middle for of the sokeun of the mouth mas king take peliate Land sermen bleat she report of sbane

bearts

secore fat (by al

ene mecaner ve

led for our ve

pencance) les

wee front is on.

eluciciy to be frued from that heautelt sudgentent of indurations a Wheteby er of sail appear Weetmayant bete afeleffe in sheft sol kens of his wrath; lome of them leizing vpon vs as fearefully as any of the plagues of E. EYPL.

> filar weeke not workefor at the meaner kent to cell vs to reprofes vatilitie indgement come, but that weemay fee our affate, and airne,

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7 To pray chiefely to be fauci from that heavielt indeement of induration, a Wheteby bodi ligypræ Proposed for deltruction i wid to set : a nother w of them let-

SA UOGA ST. vilulance of Sayy of the plagues of Le SYPE

b That wee be not worle for al the meanes fent to call vs to repentace, vacill the indgement come, but that wee may fet our effate. and turne,

were prepared for their finall defolation. b Same Us from that which is fo ofe threatned by our Saulour shat by bearing we fould bear. and not under-Band, and feeing we foould fee de mot perceine. bus have our hearts made more fat (by all the meanes vfed for our repentance) left wee Bould conmert, & be fpa-

7 Sauce us from inderation, the

beauseft indge-

went that ever

fell upon the

heart of mean, a

whereby not on-

ly she Egyptians, but alfo

thine own people

7 Saucand deliuer vs. oh tender Father, from this judgement of induration, of all other, the heaviest that ever fel vp. on the heart of man. whereby not onely the Egyptians were prepared for their finall ouer. throw in the Sea, but also thine owne people Israel were prepared for vengeance, both be fore the great captivity, and also before the last and veter desolation of thatnation, so oftthreat ned by our Saujour. 0 let vs not bee as they, that by hearing, wer should heare, & not vnderstand, and seeing, we flould fee, and not per-

ceine : but have our

hearts made more futte

and senselesse by all the

meanes fent to callys

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hould bee converted in adthou thouldest spare

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of open our eyes, most merciful Father, hat we may seein what have we stand, and how fir this judgement hath fized voon vs already.

Convert vs and wee hall bee converted, and never let vs (as those

whom thou halt viterly defireyed) has den our felues, against the euit

light of them; much effeto oppose our selves against thee, the Word

and Servants.

8 fre erue vs euer, as thou hast cone, from he outragious ouer, sowings of the multiude, which thou maiapen car cace co modific and hears; sharifina maich (hare u.s.

Open out eyeste seems estate, and barn for this indee-

ment hath jes-

dj.

A Connert us,
and we hall bee

and we ball bee connerted. Suffervinot cabardenour class a-

eminf the tokens of the weath the word

and sernants, with a high hand, to our per-

dition.

8 Preferme vs from the outrage of the fu-

rage of the furious multitude which to pray to hade our eyes open to fee our effate.

d To be conuested and nest so harden

egt to harden our felund one against the vi-Lord - about

But fill into the Lords, the pieceth worken hee

B To intreat to be preferned from the outregious multitude. dest brom, for lacke of care to fee blocks instructed of com-

Coules and bo-

That we day neuer fall into the blom. dy dimiles 32 hands,

But fill into the Lords, who pittieth yawhen hes imitted you

be prefered to the state of the

9 Obleane vs.
not unto them
whole mercies
are crucity, to
cause them to
blaspheme thy
great Name,
but les us still
fall into thy
hands, who pistiest us when
thou smitest us,
and ever in

wrath, remem-

brest mercy.

PRINCE! WE

those maife inft

us, as thou did-

eft justly arme against win their ignorance, like the furious waters of the raging Seas, for lack of care & conscience in the whom it concerned, to

fee the taught to know thee & thy ordinance, and to fear thy great and mighty Name. Let not the floods of infour

fivaflow vs vp.

Aboue al, neuer leave vs into their hads whole very mercies are cructures, that they should blaspheme thy great Name, to say, Where's now their God? but let vs still ful into thy hads, and deale with vs as it pleaseth thee; for with thee is mercy: & when thou smitest vs, yet thou pittiest vs, euer in wrath

remembring mercy.

To Though

8

Thoughour provocatios be more haynous then wee are able to expresse, yet Lord, heare the cry of thy servats, & let the still prevaile with thee to say thy hand.

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Haft thou not faid it & many a time made it good, even vnto this very day, that the innocet hould deliver the Ilande And doest thou not now in a special manner call for vs thy poore ferpants, ao fland up with Moles in the breach to flay thy fierce wrath, which gath so broke in on our breth: en so neerviewned vnto vs ; & in them after a fort who our leives & Hall i hou mot beene wont most to deslate the tiches of thy grice, in pardoning and faving whole nations at

nor live beckeynone to anger ther, yet les the cry of thy fernants full pranaite.

Elaft them
met fand it med
performed it to
this dea, that
the immegent
fordl deliner the
lland? e ad
doeft thou not
call visual velo
defice to be lach
to have up in
the breach, because thou nowdest not destroy
vis Hall thou
not been nont to
per do wholena,
tiot of the Prat-

ween's in par-

HOWER DIE

no To proy inftantly that the cry of his fertiants may fill prevaile.

a And feeing heisfull the lame to vs. Alofes and Moraham Araham;

lob 22, 30,

of sew bath he had be entered in the control of the

a Dor increar him to magaufe bi, meray, in pardonemg, and eurhimg outharts to moute thin ro Te prey inflantly that the cry of his fertions was? full prevailed

a And feeing heis full the fame to vs. misec was to Mofes and ab Abraham:

d And wee for deans of him, this has can a deay region thing which a may make for his glery, and for the good a reall a said

e Doe intrest him to magmife his mersy, in pardoming, and surming out harm so musto him.

witte fine the carry for their the state of the Le Tharefore we thy remensbrancers (knowned that show fill the dies, in to thy Persones in forthe day that were are as de or vate thee 4 the were, o the then conft derry os mothene which we bogge Name accordine to thy will, To farre as it is for use good .) intrent thee to magnific sby mercie in par-

doning our

the praices of a few thy poore fernants, and guing the wicked their ranfome ? Fherefore of good Lord) wee whom the doest call to bee thy membrancers, becaus weeknow that though All the fame good Go to thing as thou wall to Mofes Abraham, and muel and being an red, that through the Sonne we are deare vi to thee as the Appleo thine owne eye, the thou canft deny vs no thing which wee begg in his Name white may make for this owne glorie, and good of thy people, seuch weethy poorechildren doe humbly increase thee to magnifie thy mercy, that it may thine

to all the world in pardoning the finne of our Land, and in turning the hearts of all forts specdily vnto thee, to meete thee with an intreaty of peace. But wee pray thee to make all the vnplacable enemies of thy Church in all places to feele thy hand. & thole chieffie, who have Balaam and the Midiahites, caused vs with their wiles to proughe thee to fo fierce a wrath. wherein we have beene lo oft and fo latelie almost vitterlie consumed. through our back-fliding and rebellions againit thee.

Pharaeh in the heart of the Sea, that when thou haft deliuered vs and sing vi peckily
unto thee.

But make
thing apopuies to
feele thing hand,
or thefe chiefe
balantic enfed
vi, so peanabe
thee fe grieworth, that was
have been fo of;

in sa desperate

danger, andal

mest reon much

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lion.

8 Ges sby felfe glory vpouske, no vpou Pharaoh, shas when show haft delso As heen no begin of the complified to accomplified to accomplication to

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them balling thom balt begun, wee may fing prayfes, and ener brancow with

chyplay,

And much
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our and honor),
on cabine honor
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line product of the
antower are so
ready.

1.2 Rus abone all the depo of frame deflorence by

ouerthrowne them thindry times thou had begun, and promited accomplish) we with the Churches may had the long of Moles the leruant. & all ages may

thine endlesse mercy

II Let every one
value attraide of deficing or obscuring an
much more of seeking
vainly our owne gor
clipecially of robbin
thy Maiesty, by taking
any part of thine ho
nour to our selves.

Herod; or by beein
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where the our finish
natures are Brongly in

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12 Above all, keep vs from distincturing thee by our earl exam

ple among it the wicked and vingodly, to cause them to blaspheme that glorious truth which we prosesses

13 Make vs to account it our greatest homour, to honour thee, and the greatest dishonour and easily that ever tan befal vs, so much as in shew to dishonour thee.

Strengthen vs to walke so vprightly, that others seeing our good works, may glorisie thee our heauenly Father; and that wee may stop the mouthes of all the wicked by our innocenty, bearing their reproch as a crown vpon our heads;

14 So inflame our carts with a zeale of hy glory, that our righ-

em frofalliacs among the becked to care to blate phome aby great Name.

13 Let us nocount this our greatest boner, to become the, and community, our greatest disbonour,

a Sprengthen us to walke to uprightly, that others feeing our good morks, may glorifie thee, b and wee may weare the reproach of the wicked as a crown upon our heads.

14 So bindle the made of thy glory to but

him by our

holy colon-

Plea To Sel

LATO have the zeals of Life against the absents tions at our age

: SWTEGE

bears that wee may bee gricmed continually for all the difhonors done any way onto thee,

Is Andebat
in flead of being
aftermed of thee
or any part of
thy truth, wee
may ener profeffe it with all
boly wisedome

and boldnesse, as our chiefest glory sgracing it with a boly connersation.

That our Saniour may acknowledge vs before thee in the presence of all men and Angels, to bee

righteous foules may be vexed from day to day for all the abominations whereby thou art difformoured by Atheifts, Papilts, & all forts of god-leffe men.

Let vs bec fo f off from dishonouring thee, by beeing afhame with Peter, of thee & th religio, or any part the of, where wee ought n professe it; that in places wee may the foorth our profession of thee, with all wisedon and boldneffe, as th which is our chief glory, gracing it with holy contierfation: That so our Lord & S uiour may acknowled vs before thee our he uenly Father, in th presence of thy glo ous Angels, and of the who

to be able to acknowledge the Lordbold ly with each part of his truth.

a As being his glory.

That wee may bee acknowledged of him before all the world, the sur owne euerlasting konour, th

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whole world o to bee thing owne children, and haires of thy King dome; when hee will motivity deny all the fearefull, and unbeled terrefull, and unbeled terres, as those whom hee near knew, to their endlesse horrour and confusion.

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The fecond Petition

And whereas thou (oh Father) art chiefly glorified, when thy kingdome commeth, and thy will is done; that is, in the increase of thine owne Church and people which obey thy Word, amongst whom thou reigness tord and king; and especially when thou does inlarge thy

the true chit.
dren and hears
of thy king dome:
"When hee will
deny all she
fearefull combeleeners, as
those whom has
never know, to
their endlesse
more and consusion.

Thy kingdome come.) And whereas thou (eb Fa ther) are chiefly glorified in the increase of thine owne faithfull people obering thy Word mone ft poor thou resement : especially when thou canfest the Religion and peopleto

eWhen all the festrofull that be denied

rorne Oonel which is the Seeper of the Lingdone.

In the ferend petition, fee, ing Godsylory is in the interging of, his kingdom, and doing his will; t To pray for a free course to the Gospel which is the Scepter of his Kingdome.

1 Grant thy
Gospiell, whereby those conquerest and rulest,
to bee sincerely
preached enery
where, all impediment, being
taken away.

prosper against

hell-

bee powerfull cucry where.

but anich bes

: liw

Make it so powerfull, that it may destroy the kingdome of Savan and Antichrist; and gather all thing water thee, that so thou mayest hastenthy glorious Kingdome.

For Kings & Queens to be

2 To this end, raise up Kings dominions against at the subtilty and power of hell, causing thy Religion and people to prosper and increase the Good Father, give the Gospell (which is the Scepter of thy Kingdome, whereby the conquerest and rules) a free course to bee succeedly preached in all the world, all impediments beeing viterly a mooued.

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Make it so powerfull in all places, that may vererly throw downe the Kingdom of Satan, and Antichrist, couerting expedily gathering all this elect vnto thee, that thou maiest hasten by Kingdome of glory.

2 To this end, where as thou (oh King of

Kings

Kings) hast ordained Kings and Queenes, to beenurfing Fathers and Mothers to thy poore Church, to nourilla vs thy children with the word of life, and to preferue vs from the rage of that bloudie Antichrist, and of all other cruell enemies . Oh Almighty and deare Father, raise vp such for vs in all the countries of the world: And those which are fuch already, make them tenne times more, that they may account this their greateft dignity, to have the bringing vp of thine owne children, & heires of thy Kingdome, committed to their care and faithfulnesse.

3 More especially, as thou hast fettled this thv

wed Queenes huring P there and lies to mentile thy Mothers to children minb the Church the word of life, and preferme us from the rage of all our cruell enemies, efpecially that blondy Antichrift. And for those that are such atready, make them ten times more : ter them account their greatest dignity, to have the bringing wp of the beires of nobics male thy Kingdome -100 abold 131 committed vn to them and get

3 And asit Hispecially to hath pleased pray for our

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Soueraigne, railed vp for ve in place of our tender mother,

the to fettlethis
thy hingdome in
forest peace anoone verby one
tender mother,
delinering ve
fro that bloudthirfile Whore
of Babylon; and
alformer expetration under
our dread Soucraigne.

That he may hatte an abundant portion of Gods Spisit,

a So indue him we befeech thee, with an abundans portion of thy Spirits

h According to his dignity and charge,

b According

thy Kingdome amone vs of this Nation much peace and prosperity, vnder our land tendera nurling Mo ther, and hast delivered vs from the tyranny of that bloud-thirfle Whore of Babylongand alfo haft continued the fame still most miraculoufly, beyond all for mer expectation vnder our, gracious Sous raigne, whom thou half raised vp for a foster-Father in her place : * So wee befeech thee to en large the heart of thine Anounted Seruant with an abundant portion of thy Spirit, both of wisedome and zeale for thy glory and King dome, and tender affections towards thy children, according to

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that high dignitic laids voon him, & the charge committed vnto him. Grant that in token of his true thankefulreffe for all his dominions and great honour, and much more for the admirable deliuerances given vnto him and his, and about all, fith that thou hast made him twice, chiefly, fo wonderfully in our eyes, thy principall infrument, in fauing vs thy poore Church) that he may fer himselfe much more earnestly then euer did Cyrus or Darius, euen as worthie lehe aphat and Ezechiah, to advance thy glory, in enlarging and furthering this Kingdome of thy Son, and in promoting thy pure religi-

T4

on

discharge faithfully that great charge committed unto him. Increase in him all tender affe-Etions towards thy children. c Grant him that in token of true thankefulne (e for all bis dominions and chiefly the manderfull debuerances of bis Maiefty, &his, d and of vs all thy people principally by him) hee abone all others may fet himselfe with Icholaphar & Hezekiah and other worthy Kings of ladah, to enlarge thy kingdom, & promote thy

to his dignity to

c Thar in token of thankfulnes for all hisdominion s and deliuerances. I At his comming in. zBy discouery and presenting the malfacre, d And for the deliugrances of the Church by him, hee may fet himlelfe, first to aduance mid Christs King dome and Golpell.

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f And fecondly to procure the good of Gods seruats. repressing the wicked. onni bide of of thank u nes for all noiding voice and deline! rances, lence of At his com wicked, that we That we may may boldly liue in all peace & godmake profession linefle , withof thee without

g To bee affe-Red towards him, as the good people were towards David, and lound forth the Lords praises for him.

out feare.

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rio mid Do

pure religion; destroying viterly all ungodtineffe. f Inable him to procure. way the good of us thy poor chil. dren committed to him. Strengthen bim to preferme alt vstby poore people from the via-

B Grant to Us alfothis grace, in token of our thank fulnesse, that wee all being fill more loyally affected

as toward our

fear of Atheift,

Papift, or any

other malicious

enemy.

on with all his power destroying whatsocuer is against it, & discountenancing all vngodineffe.

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f Oh strengthen him to procure each way both by godly lawe and all other meanes, the good of thy poore people con mitted vnto his tru reprelling all the wi ked that wee miy li a quiet life in all god nesse and honestic, fer ring none but onely thy heavenly Maiellie So grant, that all we thy children beeing affected towards thine Anounted, more and more, as towards our happy nurfing Father vnder thee, & as all the good people were to wards thy servant Dewid

aid, may cuermore acordingly found forth thy prayles for him. h Give vs hearts to cry continually vnto thee; for the preservation of his Maieffy, with our hopefull Queene Mary. the Prince & Princesse Palatine, & all their royal progeny, that if it bee thy heavenly will, the throne of his kingdome may be established vntill Christine King of kings hal come; the to religie vp the Scepter into his hands, & to be taken vp in o his throne to reign with thee for euermore. 4 Good Lord give all our Magistrates & Rulers under him the same heart, that they may be as the hands of thine Anounted, in e ery

place for the accoplish-

n ent

moft happy nurfing Father the der shee and as all the good peo-? plewerecowards Danid mar ener found for sh thy praises for him, wand pray earnestly for bis mefernation, of our hopefull Queene , the Prince & Princeffe Palasine with all their royall Progeny That this kingdonne (if it bee thy will ymay be oftablified, untill Christ Ball come to resigne up this earthly Scepter, reign with thee eternally. 4 Give allow rulers the fame heart, that they

may bee as the

hands of thin,

him and him to reignofor to reignofor cuerons and plants and plant

a Seculngto laucenery loule by word

For our Magistrates to haue the same

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g For our Ministers.

tread in the
freps of the
holy Apofiles,

s Seeking to faue euery foule by word

And conuerfacion-

03.8

Anointed in enery place for
this purpose,
s And as thou
bust ard ined
chiefely to finish
thy kingdomeby
the preaching of

first spread by
thy boly Apostics, subduing
the world therby; a se we pray
thee to send
forth powerfull
Preschensing

which then didft

Gofpell,

tion, as may not ceafe to admonift every one with teares.

b Teach them to frame themselves by all holy meanes to

ment of this worke.

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5 And withall, as thou haft appointed to build vp thy kingdom, chiefly by the fincere preaching of thy facred Gospell whereby thou diddel first spread it so speed ly, subduing altheworld by the Ministerie of thy holy Apostles; So we pray thee fend footh faithfull Preachers, into euery congregation which being furnished with gifts, and tenderly affected with the careo euery foule committed vnto their charge, may not cease with Paul to admonish every one, both publikely and priuately, day and night

with teares.

• Guide them, good

Lord, to goe before thy

people in all holy con-

uer-

uersation, and to frame themselves to all; to winne all, beeing afraid of giving the least offence, either to harden, or any way to hinder the saluation of any one of them.

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Je,

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Awaken at length (oh Lord) all our blind guides; and all forts of acconficionable Miniflers, who are drunke with the bloud of fouls, that they may but remeber how the bloud of one Abeldid cry for vengeance from the earth, a that they may thinke in time where they will appeare, when Christ shall come to take an ac-

count for every soule.

c Either give them repentance, for that bloudy sinne, that they may save themselves, and

to winneall, est to bee afraid of the least offence, which might hinder the falnation of any

Amaken at length all fores of unconficionable Ministers, drunken with the loud of their people, e that remembring the cry of Abels blond,

bothinke themfelues in time what to answer when Christ shall come.

Either give them repentance, and care for their peos Afreid of the least offence.

Lieuch V

5 To awaken all our vnconicionable Ministers

per month

e That they remember the cry of Abels bloud,

And Christs

g And either to repent and become profitable, or the people may bee committed to such as by whom Christ may reigne, and they saued,

project of

That Antichrist may be
cast forth, and
whatsoeuer
belongeth to
him, or wherby he hath
deceived the
people of the
Lord,

r And all the very prints of his idolatry vererly detroyed,

ples (almasion, or free thy poor people from the. Commit them to fuch by whom they may bee brought into obedience by the lawes of thy Kingdome for their Caluations. h That thou alone maist reign as Lord and King among ft them, Antichrist being cast out veterly, wish althings appertaining to his blondy religion. and whereby he bath kept any of thy people under bis flauery, or seekes to pull vs againe into Babylon.

2 Deface (oh Lord) all the

and those committed to them or elfe veterly free thy people fro this heauy iudgement. Ser such every where, by whose faithfull Ministe ry thy people may be broughtinto aholy obe dience to thy heavenly Gospell, to their everlafling faluation: That thou aloue maiest reign as Lord & King, & Antichrist cast out vtterly. with all that appertains to his bloudy religion. & whereby he hath vpholden his throne & ty ranny, & keptany of thy people under his flauery or at leaft, seekes to bewitch them, to pul them into Babylon againe.

f Good LORD deftroy all the very prints of that curfed Idolatry, out of all the Churches,

and

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and whatfoeuer may put his fauorites in hope of euer repairing the ruines of their Babel.

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6 And seeing (oh Lord) that this is the glory and safety of thy Kingdome, when all the subjects of it, especially the leaders of thy people, line in a holy vnion vnder thy lawes a take away, we againe intreat thee, all contentions from amongst vs, with the causes thereof.

* Confound, wee pray thee, all the plots of that curled Balaam of Rome; who knowing that not thine owne Kingdom, if it be deuded, can stand, seekes day and night by all his agents to rend thy Church in pieces; the more

prines of his I-dolarry, and cut off all hopes of ener huilding up Babol angaine.

Gendleeing the chiefe
glory and safetie of thy kingdome is in the
unity of thy
subjects, take amay, good Lord,
were agains intreat thee, all
causes of sontentions.

all the plots of curfed Balaam who knowing that no Ring-dome divided, can ft and, seeks to rend thy Church in pieces, the more easily to pre-

6 To pray for a hely vnity in the Church chiefly amongst the leaders, and to take away all causes of concention.

a suiblinia ma

AUTO 15.

a To confound all Bala ams devices, who seekes by our divisions to prevaile against vs. waile against it when them art also departed from it; as ener Satan hath bin wont.

Grant that

wee may buy

b And that we may buy this peace with the loffe of all.

eThat al forts may ioyne themselues vnto vs.

7 That cuery one of vs may have a careto face others; this peace with
the losse of all,
except thy fauour; that all
forts seeing our
holy agreement,
may ioyn themselues unto us,
and come into
the bosome of
thy Church.

7 And moreouer, fith thou
withhave enery
one to helpe to
builde up thy
Kingdome, and
to fave others
by bringing

more easily to prevale against it when it is deuided, and thou departed from it as Satan has euer prevailed by his instruments in all Countries by this meanes.

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buy this peace wing godly Abraham, with the losse of all things except thy fauour: the all forts seeing our holy agreement, may come forth of Poperie, and prophanenesse, vnto viand our brethren departed, may turne into the bosome of thy Church againe.

And whereas thou hast appointed that every one of vs should labour to build vp thy Kingdome, by bringing others thereunto that they may be laued

a giu

give vs hearts to have a speciall regard of all those committed to our charge, to bring them in obedience to the lawes of thy Kingdome, and even all who are tyed vnto vs by any speciall bond.

Give vs grace to take every fit occasion which thou offerest for procuring or furthering their faluation, and so gaming them vnto thee, by all good admonitions, exhortations, and example.

Angels vnto Let, neuer resting before wee have gotten them safe into Zoar.

8 And that wee may becable to perfivade others more effectually, Lord, give every one of shem therauto, a grain to more our shinges commisted to use to But for euery one tyed with us by any speciall bond.

take enery fit occasion for gaining enery one water thee, by all hely meaner, of adminision, examples, and whatforure.

Let us not reft, before they be safe from the vengennee.

8 And that we may prevail the more, give us (ob Lord) a sweete feeling a Especially all committed to our tharge,

bWith al knit vnto vs by any speciall bond,

all lo bnd a

c Taking all occasions to faue all by all meanes.

Fandhow wrestlied th Nace of all c ther is:

d To be as the Angels to Let.

8 That wee may have a feeling of the happine the of this kingdom

be

a Effecially all convolute to curebarge

dWah al knii vnto vs by a ny lpc iall bond,

a And of the reward of holinese.

orrefichero feur all **by al** meants.

I And how wretched the flate of all other is,

Nace officials to I welle (117).

That wee may like as the fubices of this kingdame ready to be translated. when a bleffed
shing in it to be
of thy Kangdama and partakers of thy
play: two to
bee Kangs and
Prieffe ames
thee:
and what a
bappine fe there
is in living fuch
a holyconnerfation.

b Make us to confider how wretched the fate of all other people is, being bondflaues of Satan, and refermed for hell, forme they neuer fo happy.

9 Grant vs to lineus thy obedient Subjects, that wee may passe from this himpdome of vs a sweet feeling, what a bleffed thing it is a bee the subjects of the thy Kingdome, to have all the priviledges there of, and to bee partake of thy glory scuen King and Priests with the and what reward & happinesse there is in living such an holy conversation.

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der aright how we ched and vnhappy in thate of all other peoples, feeme they never happy in this world beeing but bondflaue of Satan, referued for the chaines of eternal darkenesse.

of thy Kingdome, the follower may palle from

UMI

his kingdome of grace, no that thy kingdome of glory.

no Make vs to feare the causes of backshiding, that wee may neter so much as looke backe with Lots wife, world; but ever his world; but ever his felt towards thine heating our eye at our Lord and Sauiour, who steet at thy right hand, keeping there possession for vs.

ury corruption, wherby Satan keepes vs any vay in his flauery, or at any time gets the domition ouer vs.

12 Hasten that glorious day, when the difference shall appeare tetweene vs. thy subviects.

grace into thy glorious Kingdome.

to feare the occafions of backfliding, that we
never so much
as once looke
backe unto the
world; but bye
fast towards
heaven, where
our Sautour
keepes possession
for vs.

the causes of backsiding.

a Hying falt towards beauen, looking at our Sautor.

in us all our corruptions, whereby Satan premails against

12 Hasten that day, when the difference shall appear betweene vs and



ri To destroy all our corruptions,

the day of our glory and to umph.

commenced in

o Pearing

he calties of

13 And in the meane time, seeing weliue by faith, to increase our faith. being thrust forth into eternall darkenesse.

13 And because wee now line by faith, & not by sight, the wicked of thourishing when all thy children are afflicted, Oh Lord, increase our faithin all thy promises.

them that feare thee not when

we Shall reigne

with thee for

ener, all the rest

a That growing to full affurance, wee may ouercome the

that through the comfort of our Faith, and power of goddinesse, wee may growup to a ful assurance, that iects, and those who serve thee not; when wee shall wholly reigne in glory with thee, free from all our enemies, and from ever offending thee any more.

- 13 And because in

the meane time, we thy

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fubiects line by fath, and not by fight in the world, where all things viually feeme to goe our of order, the wicked flourishing in their vigodlinesse, when we oft weepe and mourne.

O Lord, increase our

faith, in all thy gracious

promises.

*Cause vs through the comfort of our Faith and power of godlines wrought in vs thereby, to grow vp to such a foll assurance, that we are the true heires of

thy

thy Kingdome, that we may ouercome, all the hinderaces of the world, a hauing the patience of Saints, wee may bee faithful to the death, vn-til thou set the crowne

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of life vpon our heads,

14 Fill our hearts
with fuch peace of confcience, and ioy in thee,
with all the fruits of
righteousnesse, incouraged by thy sweet promiles, that all others
may see to what Kingdome wee belong, and
that wee our selues may
seele daily the beginning
of it in our selues, so
entring into thy heauenly joy.

The third Petition.

THy will bee done in earth, as it is in bear

we are the true heires of thy kingdome, and may ouercome all hinderances, be that beeing faithfull to the death wee may

of life. 14 Fill our

harts mith such peace and ioy, with all the fruits of righte-ousnesse, that

what king dome we belong, and wee may enter into thy ioy.

all may fee so

Thy will bea

tre to hand or

CHE CHIL

declare our child-like af school, zeal se sud thankful nell by do-

b And remain faithful to the death.

14 To bee fild with peace, ioy, and righteousnesse: That all may see of what kingdome we are; and wee enter into

ever will for the de ce.

our ioy.

sign and for the sign of the s

1 To pray that wee may

declare our child-like affections, zeal, and thankfulneffe, by doing his heauenly wilk

I And that our childe-like affections with our zeale and thankefulneffe, may more appeare to all the world; quicken us to doe thy beauenly will; chiefely that wherein thon hast shewed vs how thou wilt hane us to malke, a that wee may doest

cheerefully as

2 Pardonour

imperfect fer-

usce, and accept

our will for the

deed.

the Angels.

2 To accept our will for the de ed.

: phonius

a As cheorfull

3 That wee may delight to enquire his will by all meanes.

Tigel

3 Let it bee our chiefe desire to stand in thy presence, to enquire by all holy means, and in all hu-

nen.) 1. And that our child-like affections towards thy heavenly Maiestie, our zeale for thyglory, & thakfulnes for thy Kingdome, may bee more manifest to all the world; quicken vs to doe thy heavenly wil and commandement. chiefely those with which thou hast fully acquainted vs, how thou wilt have vs to walke, and keepe thy watch: & that with the like readinesse as doe thy Angels in heaven. 2 And wherin we are

2 And wherin we are too short, accept (good father) our willing mind.

light to stand ever in thy presence, to enquire thy divine pleasure, both by reading and hearing thy heavenly Word, t

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Word, and asking of others; and also by earnest praier, with faithfulnesse in all our calling, and true humility. And ever so soone as thou haft by any means made knowne vnto vs, what thy good will is, give vs therewith Danids spirit, that without confulting with flesh and bloud, wee may fay forthwith. am heere (Lord) to doe thy will, yea thy Law is within my heart: that lo all our feruice may be freewill offerings vnto thee.

4 Furthermore, wheras it is thy decree, that through many troubles wee must enter into thy hemenly Kingdome, (good Father) frame our corrupt wills vnto V₂ thy

mility to know what thy dimme pleasure is: wonchsafe to manifest thy good will unto us for our diretion. And enter so some as those hast made it knowne unto us, a give us Dauids heart

beere (Lord) to doe thy will, thy Law is within my heart.

bed fare v

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A Nerconer, feeing is is thy decree, that through many sroubles wee must enter into thy Kingdome: good Father

gine vs hearts

uids Eccho, I ambers Lord.

o Lobee thu

red that God

doils allof

Sour for our

a Hauing Das

4 To prepare for troubles, and humble our felues vader them as his obedient children: making right vie of them,

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to looke for the. o who all, (abdue our corrupt wils to thy boly will, that humbling OHT Celmes under thy hands, wee enquire may the true meaning rods, and also try andreforme our maies immediattyawithout once whilperino against

that in love thou so workest our good in all our tryals, ouen when thou smitest us, and wilt give us a happy is ue in thy due time, when wee

haue rightly

profited by the.

thy heavenly will: and give vs grace to looke for them, and ever to humble our felves vnder thy hands; as thy obedient children, feeking alwayes to pacific thee, fearthing immediately the meaning of thy roddes, and amending what locuer is amiffe, without once whispering against thy diame Marestie.

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Affure ys that thou still louest vs, even when thou correctest vs most sharpely, and art working our good; and wilt in thy due time give a happy end to all our troubles, & cause thy louing countenace to shine on vs againe, when wee have made the right vie of them, and truely profited by them.

5 And

¿ Tobee affured that God doth all of love for our good, and will give a happy iffue.

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Haming

de Eccho.

a Winhous

whilpering,

5 And if it shall bee thy good pleasure to call vs to fuffer for thy name, keepe vs that wee may not suffer as enill doers, or bufic-bodies for meddling in things without our calling, fo to bring croffes on our felues : but as thine owne children for righteousnesse. And then make vs to take vp our crosses, with all joy peffe, that thou accountest vs worthy that honour b looking fledfaltly at the great reward holden forth vntovs, in the hand? of our Lord and Saujour, who having trodden that way before vs, is there highly exalted to reigne for ever and w 6 Keepe vs, that wee

neuer goe against thy re-

5 And if it half 5 That wee bee thy good pleasure to call us to suffer for thy Name keep vs that mamay suffer as thine owne children

for righteouf ne fe:2 and shen to take up our croffes Swith thankefulnesse. reioyeing that thou wannteft es worthy that bonour; band looking fred_ fastly at our Lord and Sausour, who ha-

ning first traden

that way be-

fore vs, fits for

euer in glory at

thy right band.

6 But keepe vs that wee doe

may not lufter as entill doers, but do onely for ch righteoulnes. I Petodol Sau

a To take vp ourcroffes with ioy and thankfulnes.

b Looking at our Saujour.

in the for Petition. Torner hatallassy fee the fee

virones 6 That wee may not doe

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ny thing agamh his reue led will, to obtain neuer lo great a good, which we imagine.

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not any thing against thy renealed will, 20 procurethereby inener fo great a good & feeing thou canst and wile maintaine all thine owne causes, and effeet what seener is best without our finne. That mee may ener truly pray, Thy will bee done in earth as it is in heawen.

renealed will, whereby thou hast convinced our consciences, vnder pretence either to honour thee, or to doe any seruice vnto thy Church, or for neuer fo great a good: sceing thou canst and will maintaine thine owne honour, and causes, and faue thy Church, effesting whatfoeuer is beft, without our finne. That we may euer truely pray, Thy will be done in earth as it is in Heauen.

In the fourth Petition.

To the end that all may fee the tender care of our heauenly Father for vs, Giuc vs this day, & c.) And then (ob deare Father) when wie are such, that the world may see thy

The fourth Petition.

Itue vs this Day our Idaily bread.) And then (oh deare Father) when thou hast given vs fuch hearts thus to seeke thy will, to the

end that the world may lee the tender care thou halt for vs, & how thou doest fulfill vnto vs all thy promises, and that wee likewise may wholly attend the seeking of thy glory, in the inlargement of thy kingdome, and doing of thy will;

1. Vouchsafe vs graciously all things meet for the comfort of this present life.

2 Shew vs thy fatherly loue, prouiding sufficient for all our necessities in thy due time. Feede vs with thy hidden Manna.

Direct vs to vse all the ho'y meanes, which thou hast appointed to serue thy divine providence; both painfulnes, thrift, & godly wildom chiefly in our particular calling:

tender care ouer vs, and how thou fulfillest thy promises unto vs,
of that we may the better attend the seeking of thy glory and good pleasure, vouchsafe vs the somfort of this present life.

2 Shew vs thy lone in proniding for vs in due time. Feede vs with thy Manna.

a Direct vs to vs all paines and holy wisedom, chiefly in our particular calling, with all the meanes to serue thy providence:

and that wee may attend the doing of his will;

the comforts of this life;

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2 To flew vs his Fatherly providence,

a And to direct vs to the meanes to ferue shefame chiefly in our particular calling, auoiding the contrary.

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3 To commit our felues wholly to his protection, depending on him without feare,

ne comboss

or this line,

4 To know our owne frailty:

To ficeway

a And vnability to get a crum of bread or to fee or vie the means

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Star to Table

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anoiding whatfocuer may hinderour comfort,
or hurt our eftate.

3 Grant us to hide our felues under thy matchfull protection without feare, knowing that our times are in thy hand to continue as pleaseththee.

ble to confider that of our felues were cannot prelong our lines one minute, nor have any power stopet one morfell of breakvales shou both shew us the meanes, assift us to use them, and give

SON WHITE EAST

anoiding as warily whatfoeuer may any way endanger vs, make our lines vncofortable, or hurt our estate.

grant vs grace also euermore in al humility to commitour selues vnto thy Fatherly protection, walking in thy waies, not fearing what man can doe vnto vs; remembring that our times are in thy hands, to continue so long as it pleaseth thee.

Make vs euer to remeber, that vnleffe thou who hast given vs our lives doe preserve them, we cannot continue one moment; and to know that of our selves wee have no power to get one morsel of bread, vn-lesse thou both shew vs the meanes, & after inable

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blevs to vie the fame, & give a bleffing to them.

5 Humble vs in the lense of our vilenesse, that wee are so farre off from deserving eternall life, that wee are not worthy of the least crumme of bread which thou halt taught vs to begge daily.

6 And grant vs to know, that when wee haue it, wee are but theeues and viurpers of it, & of whatfocuer elfe wepostesse, & must make a dreadfull account for it. * vnleffe thou give it vs in lefus Chrift. Because we having lost all through Adams transgression, can have no right vinto it againe, vntill it bee restored vnto vs in our Lord and Sauiour.

bVouch-

a blessing to

herein, that we are not worthy the least crum of bread, which wee are taught to beg daily.

to nourilly at 6 Make us to know that wee are but wourpers of it, and of what soener else me have, 2 vmleffe wee bee in Christ, and so bane al by bim: because we has uing loft all can have no right to anything, untill it beereftored unto us in him who is Lord of all.

y To be humbled in the fenie of our vnworthines of bread.

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6 To know that wee are vsurpers of it, and of all other things, a Vntill they be given vs in Christ, having lest all in Adam.

And to fee

the Lords

e outaine a

en bread at

bTo get more afforence of our title in Christ.

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Increase our assurance, that the was may baue a title to what wee may baue a title to what becar wee inioy.

7 For power to the creature to nou-rish vs.

7 Bleffethy
good creasures
to nourif and
comfortus, and
remoone from
them the curse
due unto our
finnes.
8 Gintus contented hearts

arion with our estates

And to see

And to fee the Lords prouidence in bread alone. though mee have but bread, a acknowledgaing thy fatherly providence as well in mant as plenty; and that thou will make even bread sufficient, when other meanes faile.

b Vouchsafe therefore to increase our assurace that thou hast given vs thy Sonne who is Lord of all, that in him wee may bee certaine, that wee have a true tille to whatsoener wee enjoy.

7 Give withall to thy creatures both power and strength to nourish and comfort vs: remound the curse which our sinnes descrue.

vs contented & thankeful harts, with the estate
wherein thou settest vs,
though wee have but
bread, & grace to see &
acknowledge thy wise
& tender prouidence, as
well in want as plenty;
being vndoubtedly assured, that thou canst and
wilt make bread alone
to satisfy vs abundatly,
when

when other means faile. This day.) 9 And if thou shalt ever bring vs into that Arait, that weeshall have no more but for the present day, nor any meanes of fuecour in the world; then strengthen vs to glue thee glory, by casting our felues wholly vpon thee, without impatience or fainting; that wee may bee able enen then to thew our confidence in thee, and how wee line not by bread

19 Certifie our confciences aforehand, that howfoeuer wicked men, bee they neuer fo rich, may starue with hunger before they die, yet thou wilt neuer let vs

only, but by euery word

proceeding out of thy

mouth.

9 And if we Shall come to have no more but for the prefent day, nor ameanes to Succour ws then Arenothen voto east our selnes upon thee without fainting, & to shew that we line notby bread onely but by shy power and tendereare & blef fire.

9 And when we have but for the day, nor any meanes;

To pray so be able to can our fehres wholly on the Lord withour fainting.

ny iti_{sa}g dise by Carking

carre storc.

10 Certifie our cosciences, that though wicked men may bee huger-starued, yet thou wiltne-ust let any of os that serve thee

to To pray of for affurance, that the Lord will neuer let vs want that is good.

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But worke extraordinarily, when ordinary means faile.

11 To bee a fraid of diffionouting thee, by carking cares aforehand, or impatience in try dis.

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faithfully, being beires thy Kingdome, mant. any thing that is good for vs; abut wilt worke extraordinarily, causing our enemies to feed vs or the fowles to bring vs meate, rather then wee shall want, fo farre as. thou feeft best for thy glory.

11 Keepe vs therefore, oh louing Father, from carking cares afore-hand, for pro-uision for vs or ours; and much more from maring and impatience; where-by thou art dishonoured and prougged.

thine own obediet chil dren and heires of thy Kingdome, to want any thing that shall be good for vs: * but that thou wilt rather worke extraordinarily, whe ordinary means faile, and will cause ourenemies to feed vs, if our brethre forget vs: the very fowles to bringvsbread, & the heauens to powre downer bleffing, fo farre as thou feeft most for thy glory. iI And therfore (good

Father) let vs alwaies be reuerently afraid of difhonouring, or grieuing thee by carking cares aforehand, for prouision for our selues or ours, & much more of nurmuring, or impatience, of fainting in any such tryals, whereunto our sufull natures are extremely inclined.

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fanctify thy great Name in ving only the means to serue for thy protection & prouidence, referring the worke and whole successe vnto thy heavenly Maiesty alone, being certaine that thou wilt make all to prosper as shall bee best, and that thou canst not faile vs nor forsake vs.

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doest bestow those thy gifts upon vs, give vs a holy vse of them, that even our riches and all outward benefits may further our saluation, and that we may see thy goodnesse in them.

Oh neuer suffer vs to abuse them to satisfic our sinfull defires; or puffe vp our proud harts, or make them our gods:

12 Atake os able to sanctifie thee ving onely the meanes for thy protection on and prouidence commending our felnes, and all the fuccelle wholly uni to thee; being certainely affured that thou canst not faile Us, nor forget us 12 Andwhen thoudoft bestow thy gifts upon vs, make vs to beholdily goodne [e, inabling vs to ve them kolily, that all

saluation.

2 Never suffer us to abuse the to satisfie our lusts, or set our confidence and soue upon them.

may furtherour

12 To pray to be able when we have vied onely the meanes, to referre the blefling to the Lord.

Fin let il to

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13 To haue a holy vie of all Gods gifts to our faluation, namely of our riches.

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em abrewer

a Neuer abu-

14 To imploy them to the ends appoinred, as first & chiefely to maintaine Gods religion, and relieue his fer-

uents.

making them our gods.

14 Teach vs
to imploy them
to maintaine
thy worship and
service, & performs all holy
duties, especially for the reliefe
of thy children,
for whom wee
are to pray daily, and to whom
thou hast given
an interest in the
vse of them.

for bowels of compassion towards the poore,

Ig Give us hearts full of compassion to-wards the poor; to comfort and to refrest their hungry soules, that so their backes and belies may blesse

gods, putting our confidence or felicity in the 14Teach vs to imploy

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them thou hast vouchsefed to the maintenance of thy religion, with all the holy ends which thou hast ordained them for: and especially for the releese and comfort of our poore brethren, for whom thou hast taught vs. to pray daily as for our selues; and to whom thou hast also given an interest in the vse of our goods.

compassion towards the poore and needy, that wee may take off enery heavy burthen, releeve the oppressed, deale our bread to the hungry soules, that their backes and belies may blesse vs, and that thou maiest

re-

remember vs in the day of our advertity and we lay vp a fure foundation agains the time come: ba A of Inable vs herein to hew forth our homage tothy divine Maieflit, that wee hold all of thy goodnesse and declare the love wee beare to thy children for thy like, & chiefly to them that most excell in thy graces hand fo the truc practice of the gommumon of Saints, waiting for that ioyfull lengence from our Lord and Saviour : Come yee bleffed of my Fasher, receive the Kingdome prepared for jon, for when I was huneg, jon gane me meat.

wisch that thou maiest remember vs in the day of trouble.

A Inable W beer out so forth our skankafulneffe so sley beam wenty Maiche lone so sby chil dren, dechiefly to the maft exa cellent; band therein the strike practice of the Communion of Saints maining for the install Sentéces Come yee bleffed of my Father receive che Kingdome prepared for you, &c:

The

Induction one of the control of the

band the communion of Saints, waiting for the loyfull feattence;

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And feeing our fins one ly doe hinder all their dungs which wo have beg Ted taction dozone bue. Children

וות וות נות נסמו ie asimim -isw samine ting for the -nolligivot נבחבנ.

Forgine vs Draine us our tref. our trespasses. And whereas our finnes enely doe konder, and enrice from vs all shele bleflings which wee bane Begged, and bring unnemerable enils upon us in fread of them and fo make ws moft unhappy: 1.

वात होने राज्य र रिका risiss remember

Parden ; good Lord and remone all our finnes out of sby Robe which hinder all thefe good things from Ds

The fift Petition.

in toderone

L passes.) And where as our finnes onely do hinder our affurance, that wee are thy children, and cause vs that wee ean neither behold thyglory, nor feelethe power and happinelle of thy Kingdome, no ther yet have that full fecurity in the afforance of thy Fatherly proui dende wand protestion from all cuill, which of therwife wee " thould find and doe moreoue bring all contrary cuils vpon vs. Therefore Pardon (good Lord) & remone all our iniqui ties which keepe away these good things.

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And that wee cry more earnestly for forgiuenesse, neuer giving thee reft vnwee haue attained it teach vs that herein alone stands all true peace and bleffedneffe, when wee haue this full affurance fealed in our hearts, that our fins are pardoned, and that all they whose fins are not remitted, are most accursed and vn-

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2 And to this end, the was (good Father) the hain outnesse, of fin, by making vs to consider aright thy wrath declared, against it from heaven; first in the leavefull punishment of thy most excellent creatures the Angels, whom for that they kept not

Anata tois Apal Met may never give theerest untill me have getten this afferance of pardon teach us that berein is all true happinelle, of without this wee are most miserable and without all leape of confort and of all shy creatures mass unbappy of ham

alfa she ban nonfresse of fra, declared a in the femeful palnishment of thy most glarious Angels, the excellentest of call thy worker, whom for that they kept not their first estate

thou did it

a Becaule herein alone flands all true comfore.

of our first

2 To be able to see the hainousnesse of finne,

a In the fearefull punishmeat of the Angels, throw down into hell, to bee
referred in
obaines of dark
neffere be referried to the
independent of the
great day.

Dofout first Parents

ratee the had

To all on the car

b Andaftermards in our first parets cast out of their happy eftase accurfed in thefelues and all sheir posterity, enen all vs. untill me obraine delinerance by laying hold on our Lord and Sawiour, and for which all the creatures might beinftly armed against vs.

their estate, thou has can downe into hel, to bee reserved in chaines of darknes vino the judgement of the great day, then to bee damned to endlesse torments.

b And afterwards in our first parents, call from their happy estate for eating the forbidden fruit, by whole transgression, all the curses of this life and that to come, came not onely vpon themselves, but also all their police rity, euen all of vs being naturally wrapped in the same condemnate on, vntill wee bee de linered by Jefus Chrift and for which all the creatures may bee euer iuftly armed against

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our eyes Open to fee this thy wrath against all vngodlinesse more fully, in yet the generall destruction of the old word, and in turning the filthy Cities of Sodom and Geneerrah into athes , to remaine ce ternall monuments vo to all posterity. in preparing the lake burning with fire and brimstone, tor vnbeleeners. and impenitent

Set before our faces that heavy punishment vpon thine owne faithfull servant Moses, for so small a fault in our account (as not honoring thee before the people, in belowing and auouching

Maken able total yet more plant. Ly so bobold the (ame, in the eeneral destructson of the old world: turning Sodominta a-Thes for Amerming to all posterity: e preparing

bell for an ener-

lasting punish.

ment to all un-

beleeners dim pensions inners. Set before our facestly lonorsty against thine owner don-rest children, as sia cutting off Moles (mely for that her did not functify ther at the waters of

firefe shat bee

could not enter

CARAAN

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Land.

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d Sod

e Hell prep red for the wicked.

f And in the punichmens of Gods dearest fernanss as Mofts.

the And chicily the negreent Sagiour him che in bisyn Sign issue comment.

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51ed sby people orty geores towaters st, and brought them to the very borders of it Stand and looke into se bur got Sell prepa no farther isd serior in wicked. lafting pure h. went to all vis-CHET'S CHINA David. Se And in the fAnd in the Papi Ament 1 of

FAnd in the punishment of Gods dear rest feruans:

h And chiefly that vpon our Saujour himfelfe in his vnspeakable

corments.

Dound and his helle all his life rone sand she fearafullindge ments on many thine Dwie fauthfull feruasta + Teach US 10 conceine aright of the vilenesse and danger of sinne hereby, that the least sinne of thy elect could neuer hane been

ching thy power and truth) that thou diddent cut him off from entring into Canaan, which of a carthly things her mult needs most desire, be cause it was the land of promise, the type of heauen, & also in that thou didst this, after that her had sed the people for

ty yeeres towards it. And the punishmen vpon Danid & his hould or that one fin especial y, that thy hand did lo purfue him and his all his life long; and lo the sharpe corrections aid vpon all other, thy feruants regidearest fred in thy booke: Lord, reach vs yet more ightly to conceine the ilenesse of sinne by this one thing chiefly, that

the least transgression of

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thine elect could not in thy divine wildome bee ransomed, but by the inspeakable tormets of thine own beloued Son the Lord of glory taking our nature, to become a facrifice to appeale thy wrath, & to fatisfie thy inflice. How thou didft powre out voon him, the full vialls of thy wrath, to cause him to fwehr drops of blond, and to cry out My God my God, why haft thou for-Jaken me & nav ox all s Giue vs fonce true sense hereof, oxwithall this grace to keep a continuall remembrance of the innumerable cuils, which every fin brings cuen vponvs thy owne childresin our foules or bodies, goods, name, friends, or labours, vn-

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vansoneed, but
by the sacrifice
of thy own dear
Son; and how
thousasts powre
out office him to
the full veals of
thy wrath, to
tause him to
sweat that blond
to cry, My
God, why
half thou forsaken me

give us a cotimuall meditation-bereof, and of the invituerable emils which enery fin brings on thine owns children, unleffe they bee presented by speedy repentance.

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e Especially
how step deprince, of
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uit power to
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ome lenfe of the named rable cuils which each finne brings Vpon Gods own children

Valefie they be presented

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a Especially
how they deprine vs of
Gods protection and prouidence, and
all power in
praier, and
many extraordinary expetiments.

a Especially deprining on of all true constant of power in prayer, so long as meremaine. Therein without repentance, besides the loss of manary succurs, which we might certainely expest.

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Son: and how

4 To be able
to to prehend
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the greatest
the greatest
congress
bour fin, and
how is increated by circumflances,
being committed against
g The infinite
God,
b Our high
calling;
c All mercies

toichall the hainoughes of our
finnes, and bow
they are intredjed being committed not onely
against thy glorious Maiestie,
but also contrarie to our high

by speedy and unfained repentance. Demolner

derhow thereby we are defelwholly destinate of thy protection and proudence; and depined of all comfort and power in praier, so long a we remaine therin; and also of many extraordinary experiments of thy bountie, which otherwise wee should finde.

4 Make vs able in fome fort to comprehend the greatnes of fin, 1 by the infinitenesse of thy glorious Maiestie, against whom each sin is committed. Shew vs how our iniquities are increased hereby also, that they are comitted contrary to our high calling

to

to bee Christians, and heires of thy kingdom, and also against such abundant mercies, both ordinar yand extraordinary dwith fo many and Grong meanes to refraincys: befides fundry yowes and couenants renewed bf and that after mercy obtained, & pardon formerly fenled, upon our promile of amendment

Openour blind cies to have some lightallo of the multitude of our transgreffies, how they are moe in number then the flarres of heauen, seeing they are euery breach of thy diuine will reuealed vnto vs in thy bleffed Word and that not only in thought, word, or deed, but even in omir-

calling and | c All mercies against all shy abundans mer cies, d mich fo. frong meanes to reffraine vs. c bofide formany vowes and premiles of amendment, fand that after pardon formerly obtain ned and sealed unto us.

Grant vs forme fight alfoof the multitude our finnes, how they are without number being not enely enery breach of thy commundements , in thought, word. or deed boure. uen in omitting any of the leaft

d All meanes.

Pender A. e Our vower

After pardon obtained, THE PLANT

5 To have fome fight of the multitude of our finnes.

a Being euery breach of Gods Commandement in thought, Rom. 7.7.

Or in omitting the very leaft duty Gal.z. 19 Januar

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part thereof, or not doing it with all our heart and strength.

Belides A.

Ger pardes

d The cor-

raption of

the fall of our first. Parents; whereaf wee are all guilty by nature; a make vs. to perseive the

cur nature: corruption of our sinful natures, whereby we are so in-

being wholly carried to cull up and and cull up to

Being euery reach of Seds Comnandement nathought, kons. 7.7.

And the hardneffection that we are inclined out o evil
continually; coveaklete think,
much mone to
will any thing,
but that which
is finfull.
Grant us fome
feeling of the
hardnes of our

bearts, that we

are so little

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omitting of any pare thereof, or not doing it with all our hearts, and all our firength. 31

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And befides the fall of our first parets where by wee are all naturally become the children of wrath, and under thy curie, dinake vs to perceive the corruption of our finfull natures receiued from thence, which as aleprofy doth wholly ouerfored vs: wherupo wee are to wholly inchned vnto wickednesses that all the thoughts of our hearts are only call continually loas we cannot of our felues fo much as thinke, much leffe will any thing but that which is finfull. Wouchfafe vs fome

Fouchsafe vs some feeling of the hardnesse of our hearts, that wee

UMI

are so little mooned, either at the hearing of so many judgements, or the imposing of so many mercies to make any right vie of them.

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6 Gine vs fuch a lively, and continuall fense he cof, together with

the feeling of our daily flips, wants, frailties, infirmities, imperfecti-

ons, and noy fome lufts, illuing from this fifthic puddle of originall

corruption in vs, that wee may bee wearle of this bodie of im, gro-

ning vider the Bondage of this our corruption, & fighing to be delivered from it.

7 Shew vs allower mole gricuous faults, not offely of our youth and ighorance, but those much more which

wee

mooned by thy indgements or mercies to make any right of thereof.

6 Give vs

such a lively
sense hereof, &
of our daily
frailties, infirmities and noysome lights, flowing from this
lethsome sinke,

a that in the feeling of this bondage of our corruption

wee may ever figh, to be delivered therefrom.

7 Seebefore
our faces also
the grienous
faults of our
youth & much

more those which wee have a Chickery

degle frends-

6 For a continuall fense of our daily frailties:

a Trauelling vader them.

b Defiring to be delivered, Rom. 7. 24.

may fee our most greenous finner both before our calling and fince. a Chiefely those scandalous ones,

For stone

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That by all

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fee what deb-

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committed fince
our high calling, contrary
to our consciences, and a chiefly
those whereby we
have dishonored
thee, to thereproach of thy
Gospel, the grief
of thy sermants,
or to the hindering the faluation of any seule.

Later one

8 Gime vs. grace, that by all these me be-holding the infinitenesses our great misery therby, may run continually to the sountaine of thy Sons blond which is open

to all the house

we have comitted fince thou halt called vs by thy grace vnto fo high a dignity, & councel our consciences. Chiefly let euer before out faces our most haynous sins. especially if wee have committed any scandalous finnes whereby we have dishonoured thees causing thy Gospell to be euill spoken of grien ued thy children or any way hindered the faluation of others.

8 Open our e es, that by al these we may see what debters we are, and how viable to pay the least part therof, but to lie in hell for eue more; that we may crycontinually with David, Lord, fargine our offences; remember not our rebellions; wash

for forgiuenelle, and to runne to the fountaine of Cheifts bloud

bus saids

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vs thorowly, purge and clenfe vs; thus running every moment to the fountaine of thy Sonnes bloud, which is open to all the house of Ifrael, for sin and for vncleannesse.

9 And yet withall, that wee may not be viterly ouerwhelmedbythevgly view of the multitude or lothformeffe of our transgreffions, as though they could not bee pardoned, nor wee purged from them; comfort vs in this, that thy Sonnes bloud is of infinite merit & al-lufficit to wash vs from all our iniquities, (though they were the most hainous finnes that ever were committed, yea although we had if it were polifole all the fins of the world vpon VS)

of Israel for sin and uncleaned nesse, crying, Wash meethorowly from my sinne, purge and cleanse mes

seined in our

9 And yes that the welly wiene of them may not atterly difmay sie, as though we could not bee purged from them : comfort as in the infinise morsh and meric of thy Sons blond, which is all-Inflicient to cleanse as shorowly at although wee had all the finnes of the world upon us, fe long ५७०० वर्गात प्राप्त

odl oTor one sain bar one ten'yam ar beyroub -oursed and y Thas wee may find comfort in the alfusficiency thereof.

To pray for trustepen - cancernd fault, which are the value parciple companions of the confidence of the cancern confidence of the cancern confidence of the cancern c

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ro To the end that wee may not bee deceived in the forgive-ness our finness.

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To pray for true repentance and faith, which are the vafe-parable companions of forguenesse.

as wee can cry so bee washed therein.

To And tothis end, that wee may not bee deceined in our imagination, feeing thou admitteft none to this fountaine but onely them that come in true faith, and unfained repentance for all their enil maies, refolining to line a now life, and crying after this fountaine. Makeusable

Make vs able in the fense of our vilenesse by nature, and our particular sins, to mourne bit terly when wee looke at the

vs) so long as in a true feeling and sorrow for them, wee can in faith desire to bee washed therein.

But because wee are all very ready to deceiue our selues, imagining that weer are wathed, when we remaine still in our filthinesse. feeing thou neither callest, nor admittest of any to this fountain, but them that come in true repentance for all their cuill wayes, fully purpoling amendment; and in a lively faith in thy sweete promises , defiring to grow therein: Oh grant vs grace, truely to fee our particular finnes, and the vilenesse of them. Make vs able in the fight of them, and the fense of our efface chare and idanger by them, to mourne bitter ly for them, looking at thy Sonne, whom wee have pierced there by med avail of a

and abhorre them, that being once purged in this Lauer, wee may be ever afraid of defiling our feluestagaine, by finning against that Thy hich mercy.

hereby.

Helpe vs to trie both iour repentance, and faith, by the holy rule which thou haft giuen vs in thy Law and Gospell, that wee may know them to bee such, as will abide the triall, and not hypocriticallish and such such have beene first wrought in us by thy heavenly works. School

we have pierced thereby.

hearis so to hate all sinno that mee may beca-fraid of ever defiling our selves against this most rich meters.

try our repentance and faith by thy heavenly word, to be such as are sound, be and have beene wrought in us by thy bessed word, and doe continually increase, which are containe e-

exercy may be

magnified in all

11 To hate all finne, and to be atraid of dealing our felues againe.

To try both our faith and rependance, by the Word, to be lincere:

VENGUE

b And luch as have beene wrought in vs by the Gofpell, and doe increase and grow.

uc

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in That wee may continually examine and judge our felues.

againe for paragaine for paralon of the fins of our Land. a Ar the inflant prayers of Gods feruants by the bloud of Christ.

Witholi 9.8

pa albradery

Supplier.

Moob been line

nidences there-

12 Grant vs grace to sudge our solves daily, that we may not bee indeed of thee.

12 Remember us also, wee intreat thee gaine, for our finfull land; 2 though even the earth be corupt, and the cry of the fins exceeding great, yet let the cry of us thy children in enery corner prenaile against the cry of our sinnes, that thy mercy may bee magnified in all

continually increase and grow, which are the infallible euidences, that they are found and sincere.

that we may escape thy

12 Ween entreate thee also agains for our finfull Realme and to pardon all the feareful prouocations thereof and to bee pacified the instant prayers of thy faithfull servants. crying vnto thee in all places, by the bloud of thy Sonne, which speakes better things then the bloud of A-BE I Let that crie Rill prevaile against the crie of our finnes, that thy mercy may bee magnified

fied in all the world, and the innocent may fill deliner the Hand.

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And whereas thou (Oh holy and gracious Father) hast taught vs enterto pray to bee forgue them that trespasse against vs, telling vs plainely, that if we doe forgue others for thy cause, thou wilt also forgue vs; and contrarily, that if wee will not forgue others, we shall ne-

Lord) the wickednesse of our sinfull learts, which are naturally and viually most strongly ent to malice and re-

And howfoeuer we

the world.

A swe for gine; see, And at them half tanghe vi to pray mery fo to bee forgine other; affuring vs, that if wee doe forgine; wee foull bee forgine.

wife wee Shall neuer bee forgiuen.

wen, and other-

t Change out hearts, which ordinarily are most vehemently carried unto rouenge naturally.

2 And alshough

we have the we have the finites of the wicked, and wicked we'll be foreigned we'll be foreigned we foreigned we have the ments on when

And pray for contounding vices. Yet share pray for the pray for the pray for and leeke taxer takes.

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t To pray againft all malicioulnesse, and desire of reuenge.

> turditode tuo ensignis no ensignisee

a That though
we hate the
finnes of the
wicked, and
seisyce in the
execution of
Gods rightes
out indge,
ments on
them:

b And pray for confounding their euillprachices: Yet that wee pray for, and seeke their saluatien.

2 For them that are our enemies on

mee hate the manners company of the wicked a and what facuter is in them, whereby thou art diffionoured & pronoked; undreioyce in the execution of thy righteonsindgements, b and pray daily for the confounding of althowicked practices and denices of the enemies of thy Church : yet grant that wee may seeke the Saluation of all forts in tender campaffion,

Andfor them that are our enemies, but up-

hate the manner and company of the wicked and whatfocuer elfe is in them, whereby they dishonor thee, or shew themselves to bee thine enemies, and that wee reiovee in the execution of thy righteous indgements whereby thou getteft thy selfe glory vpo the proud enemis of thy Church & and although wee docallo pray daily for the confounding of all the wicked practices and deuices; yet Lord grant vs hearts to feeke the Saluation of all forts, in all love & compassion, because wee know not whether they belong to thine eternall election:

2 Especially for them that are but our enemies vpon private respects,

giue

giuc vs grace, that in stead of fecking revenge, wee may pray carnelly for them, that they may feetheir finnes, and haue their hearts changed, and so obtaine partioning

Make vs able to walke wifely towards them: and moreover, vouchfafethat we may feeke to pacifie them, by offering them reconciliation or full fatisfaction, doing them good, or gratifying them by any kindnesse, so farre as may stand with their faluation and the credit ofthy Gospel, euewhen they hunger, to feede them, and when they thirst, to gine the drink. Inable vs heereby to heape the coales of love vpon their

Y2 - heads,

on pringrate.
Spails give or
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concession and
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alfo to malke wifely sowards them, and ener to seeke to patiste them, by offering them full satisfatti-

them any good,

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faluation, and

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Gospell:

on and doing

b Inable vs hereby to heape prinate relipeds, to pray
their fin may
be pardoned.

And that we may locke to pavific them; and gain their loue.

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b To heape of coals on their heads.

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To ger full
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of our finace,

recific theirs

Seeing Satan feekes contiaually by temptation to draw vs to fin, to prouoke the Lord against vs, and bring some enill vpon vs. she coales of lowerpen their to beads, either to christ, either to christ, enterne to christ, enterne to confelue; a fully and finnes thereby.

Leade vsnot into temptation, but deliuer vs from ewill.) And feeing our deadly enemy feekes bourly to tempt vis to offend, to diffenor shee, and become his vaffals, that thou mighteft leave us into bis band to execute his malice upon us, and bring upon us

heads, as thou hafted manded, either to game them by our Christian kindnesse, or to leave them more without excuse; and to seale up to our selves a most plentifull assurance of a full remission of all our sinnes thereby.

The fixt Petition.

Lead vs not into tempfrom enill.) And seeing
(Oh tender Father) that
our deadly enemy seeks
hourely by his temptations to draw vs to offend thy heavenly Maiesty, to dishonor thee,
and to make vs his vassals to doe his will, so to
strip vs vtterly both of
thy protection & prouidence, and to cause thee
to leave vs into his had,

wrath, with all the cuils following vpon finne, wherupon our Saulour hath taught vs to pray alwaies, Leade venet into temptation, but deliner us from cuil: I Good Lord leaue vs not vnto him for our linnes, but open our eyes to see the danger wherein wee stand continually, and deliner vs from him.

And first shew vs our perill for the multitude of those damned spirits that range vp and downe day and night with a deadly malice, seeking to denoure

Oh holy Father) what their power is against vs, if thou doe not restraine it; that they are

Y3 able

all she enils which follow fin, whereupon our Samorhaeb taught we so pray:

Leade vs not into temptation.

I Open our
eyes (good Pather) to see our
continual danger, that so wee
may escape his
power.

a And first for the nonlineade of damned spirits, ranging up and downe as roaring Lyons to demoure vs.

b Teach us to know that they are able to bring us to as fearfull fins as enerwere r To pray wee' may fee the danger wee fland in each houre,

aFor the multitude of damned spirits,

ed various

b For their power to tempt and do ftroy vs in moment.

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committed, also to deftroy vs vectorly the a mon ment wich all that we have if thou ginesbem teaue, and dooft not preserve or

able tonbring vs to as fearefull finnes, as ever they brought any of thy feruants vnto, and to destroy vs vtterly in a moment, both foules and bodies, with all that euer thou hast given vnto vs, if thou preserve venotide and the roll Acquaint vs with

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Wherby they

knowing our

dispositions,

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their fibril-

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with their Subtilties, infitting their temptations to our particular estates & dispositions, which they know, by dogging us euer, and taking their fitteft advanta-

· Acquaint vs

ges. And how they will folicite vs to those sins,

whereby they haue prenailed most against us formerly,

their deepe subtilties, both in fitting their temptations to our particular natures and difpositions, to our conde tions, callings and occafions, which they know perfectly, and how they alwayes doggevs at the heeles, watching vs and their meetest opportunities; whereby they take their fittest aduantage to ouercome vs, as against Ene and David. Chiefly how they will

Marke, and take all aduantages,

at one time or other folicite vs to those sinnes, wherein wee haue been formerly ouertaken, or wherby they have most prevailed against thy dearest servants.

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Make vs euer to remeber their craft in egging vs on by degrees, as first, eyther to yeeld to some smaller matters. which the world accounts no faults, but trifles, or too much precisenesse, as Euc to eye the forbidden fruit, and to reason with the Serpentabout the temptation; or elfe in hardning vs, not to avoid the danger and occasions of the temptations, but thrust our selues into the carelefly without any warrant, neglecting the calling laid vpon vs; as Da-Y4 nid or example other thy descript feruants.

Cause vito remember, hom they we also to draw wson by degrees. Asfirst to yeeld to fome Smaller matters: which are accounted no of_ fences : or to thrustour selves carelelly , or without warrant into the danger and occasion of temptation. negle-Eting the calling laid upon vs.

as Dauid to lye

idlely on his bed

in the after-

moones ;

and

To folicite vs to those fins wherein they are host like to prevaile, drawing vs on by degrees to yeeld first to smaller matters which the world accounts no an,

Or not to anoide the occallons of temptation, or neglect our calling. to satisfie the pleasures of his eyes, instead of looking to the affaires of his kingdome.

d For their
innumerable
allurements
and basts of
this world,
which they
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able to confider how they base all the base of the world, both the credit, tiches and pleafures thereof, which they ever hold forth and proffer unto us, if we will follow their advice.

cFor their threatnings if we will bee le carefull as to make confcience of each of Gods commandements.

counts no fin

wise prepare us
to looke for
threatnings, not
onely of the
losse of all these,
but also of all
comforts, with
hatred dis-

bed in the afternoones, following the pleasures of his eyes, in stead of looking to the great affaires of his kingdome

Make vs able yet more fully to conceiue of our perpetuall danger, through their innumerable allurements & baits to deceiue vs, both of the credit and estimation of the world, with the riches and pleasures therof; which they ever hold soorth and proffer vnto vs, if wee will follow their perswalions.

Prepare vs to looke for their threamings, not onely the losse, or at the least the hazarding of all these, but more also, the hatred, disgrace & reproach of the world, with depri-

uin

uing vs of all comforts, the loffe of our goods; with many other enils, at the hands of malicious men; if wee will bee to strict is to make such a conscience of enery one of thy commandements, as that wee will not doe the least thing forbidden, nor omit the least dutie commanded

6 And whereas wee are ordinarily fecure in an ouerweening of our owne strength and ability to resist Satan; Shew vs (O Lord) euen in our hearts, the vilenesse of our corrupt nature, which is euer ready as a bond-slaue of Satan, and a traytor against our selues, to conspire with him presently to our vtter perditi-

grace, and many other smils
which wer mustsuffer from malicious men, if
wee will make
such a strict
conscience of all
our maies, to
the very least
duty that thou
hast commanded.

6 And whereas wee are ordinarily fecure in overweening of our own streeth: Show vs . O Lord, the vileneffe of our corrupt. natures. which are ener ready to conspire with Satan to our vtter perdition, and to fivallow enery baite

6 To fee our danger for the vilenesse of our nature ready to conspire with them.

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And to fwallow cucry baire

Without all Arength to refift.

7 For Gods displeasure, to leave vs into their power for our Security.

which be triesh for us without any feare danger.

wer will me

Inable vs to feele that wee have no stregth to relift, more then thou reacheft forth thine hand to help us.

7 Reneale unto us also the danger which we stand in continually from glorious Maieftie, loft thou foouldest leane usup unto the power of the Tempter, and of our owne corruption; to awaken us from our (ecurity, an a

dition, and as ready to rumafter and fwallow cuery one of his deadly temptations, as euer filh the bayte. I he morn and

Make vs able to feele that we have no firegth in the world to helpe our selues (but al against our felues,)against him, more then that thou reachest gracioufly foorth thine hand vnto vs, strengthning and delivering vs. 30 mb 10 51

And herein we pray thee also to reveale vnto vs that great danger which wee stand in cotinually from thy glo. rious Maiesty, seeing we haue no warrant of protection, or any ayde from thee (but rather inft cause to feare, that thou shouldest give vs vp wholly into the power

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of the Tempter, and our own corruption) longer then that we make confcience to observe thy watch, walking carefully in chery one of thy Commandements, and that wee doe vie diligently every meanes of grace, avoiding as warily each least occasion of temptation.

vs neuer forget how the subtill Tempter in all his temptations vseth all his cunning to hide all this danger, with the vglinesse of sinne, and the misery that hee knoweth it will bring vpon vs, shewing onely the faire side of it, as the safety, credit, pleasure, orgaine, which we shall get by it.

Shew vnto vs alfo

for our neglect of thy watch, and carelosse ving the meanes of grace; or as least for tempting thee, in not auoiding carefully each least occasion.

Moreover, make us rightly to consider bowthe tempser in all his temptations hideth the danger and uglinesse of sin, she wing onely the faire side of it, that is, the imagined good that wee shall get thereby.

How he chuseth the subtil8 For Satans cunning in im hiding all chis danger, and W the velice is of finness was as a second se

Shewing ve the faire fide of it what wee shall gaine by And ving the fixest instruments to effect his parpole: left and fittest instruments to serve his purpose; as the couple of mon of chiefest reputation, sometimes changing himselfe into an Angell of light.

Neuer comming like himfelte to tempt. Whereby hoe deceives all the world; And oftentimes deceives Gods own childrens making fin to teeme no fin.

Finally, how hee never commeth like himfelfo, whereby hee deceives all the world, and oft premailes with us, thine owne children, at least to presume to sinne, because thou art so mercifull.

how he vieth the fittest instruments to perswade vs hereunto; as the could lest or example of the wisest, learnedst, or wealthiest, and of chiefest reputation, and somtimes of those who have a name for godinnesse, so changing himselfe into an Angell of light.

remember how hee newer commeth like himfelfe, (vnleffe to drive
poore foules into vtter
despaire) whereby hee
not onely deceives the
world, but even vs thy
children, either to make
vs thinke sinne to be no
sinne, or at least to presume to offend, because
thou art so mercifull, or
for that thou does not
punish presently.

2 Cause

Father) to keepe a continual and ffeth remembrance hereof, & withall of that fearefull milery which we hale voon our heads by every finne; especially the wound of conscience, which no creature was ever able to beare, and which will certainly come voon vs vniesse it bee prevented by speedy repentance.

And how locuer the reprobate and the vngodly may wallow in their filthineffe, and yet feeme to bee more free from punishment than any other, because thou rescruest them for hell, of therefore fattest them for the day of slaughter; yet make vs to know that thou wilt not let any of vs thy chil-

2 Good Father, fet before Vs a continual view berrof & of the fundry enils which by enery finne wee hale wpon our beads, especia ally the mound of confesence, which will certainly come on vs. unteffert be prenented, and which none can beare . melab * Makeros to know that howfoener Reprobates may mallow their filth rowand efcape unpanifoed bere being referred for hell, and fatted for destruction yet thou wils not Suffer any

of us thy chil-

2 To pray we may haue a continual remembrance of the feuerall mileries of each finne.

Chiefly of the wound of cofcience, which none can beare;

b Elpecially When our flag arc (candaloast

a That although wies
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e Because hee will not be dishonoured by vs., nor lot us be damned: And that the wicked may see his hatred against sinne, and what remaines for them for e-uer.

drem who have begun to make a more fincers profession of thee, to commit the very leaft finne, but will make us feele the fmart of it, unlesse prewent thee freedily by repentance. Audehis b especially whe our finnes are bainous or foardalous thou wilt doe openly. c Thou, O Lord wilt not suffer thy selfe to be dishonored by us nor have us condemned with the world; and thou wilt banethe wicked to fee therinthy hatred against finne, and what

children who have specially give vp our name to thee, to make a more sincere profession of thy Gospell) to commit the very least offence, but that thou will surely make vs feele the smart of it, vnlesse were prevent it presently by vnfained repentance: & that thou will doe be openly, when our faults are hainous, or to the effence of others.

ber, that thou wilt neither be dishonoured by
vs thy children, nor let
vs bee condemned with
the world, but wilt sure
ly correct vs, to let all
the wicked see with
what a perfect hatred
thou hatest all iniquity, when thou dost punish it so sewerely in

thing own children, and what plagues remaine for them eternally.

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a Yea (Oh gracious Father) make vs to feare alway, left thou mouldest leave vs never fo little; and to suspest all our waies. Let vs neuer forget that Saran carries a more deadly hatred against vs. who are eleaped from his tyranny, then against any other people of the world, and therefore feekes euery houre to prouoke thee against ve to leave vs in his hand guest fled both

our falls wil more cause thy glorious Name to bee blasphemed, and harde moe to otter perdition, than the sinnes of any other. Give vs a continuall wremembrance

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2 Leas Ob
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us, then any o-

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ther of the world, Gthere-

thee to lease of a perdition, them to be provided to be to find them the finner of a ny other, where

- rinew she ed leruaurs naute roceiuce fach grieucus - vivos 2 To pray wer may feare alway, left God frould leave vs neuer fo little because of Satans most deadly malice against vs, who are cscaped from him.

To promote of the Louistana gainflar and a Forshaueur fals will more dishonor him, and harden mos to perdiction than any other whence so many of

Gods worthing for fernants have received fuch gricuous foyles.

Le opportunit to the company of
vencurololi licasione of crance molicasione malicasione vs. who are co

To learne to watch and yeary as the energy as gainst all asseptations

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upon so many of this worthiest servants bene received such prionautholids, the search wher-

of they lone carried to their product, to the blens bing of their profession,

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4 And therefore as their half glaienvis this analy remody to match and print that mee

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brance how many of thy worthielt feruants, through his continuall dogging them? have at one time or other received fome grievous foiles; and wounds, the scarres whereof they have carried with them to their graves; to the blemishing of their profession, and wounding their consciences,

with the griefe and shame of the godly, and insulting of the witd

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A And therefore as thou hast taught we this as the principal remedy against every assault of the enemie; to watch and pray that we enter not into temptation; so make us alwayes able to observe this thy watch, which thou hast

-Sighna

fer before vs, and to learne to bee better acquainted with our ownefelues and our effaces.

queach vs to know our particular infirmities, and wherein we are weake, that we may put on daily the compleate atmour, chiefely the shield of faith, and breff plate of righteouffieffe, to line vs from his fiery darks.

the holy V Vord cuer in reading the against energy temptation; which is the sword of the Spirit, able viterly to vanquilly him, and put him to flight; that being frengthined by the holy Spirit, obtained by continuing in instant prayer, weemay be able to stand fast in the enil

michous change to the greater of greater glory, and our

by it to beeber ter acquainted with our selves and our particular infirmities, that we may alwaies weare the complease armous

chiefely the shirted of faith.

Make onto have the word entry in reading the sagainst exch sagainst exch sagainst

on, which will put Satan to flight, that being strengthned by thy Spirit, we may bee able to

standfast in the enist day, and econonist a Hobertan ter acquainted with our weakeneffer: To put on the compleace armour, chiefly the thiefly of faith, lon year

temprations:

b And to have the word ever in reading the free gulf then ed by thy Spiritpand are continuing in prayer, went to any fland falls

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& And prewithout e any ferue our grienous wonds felues withto thy greater out any grieglory, and our nous wounds. vatil we have greater OWNE gotten the fibonour in the nal conquest. beamens.

That wee pray not against all temptations:

But only that in them wee may ouer.

So to receive the crowne of glory in the end. yWe doe not pray against temptations, altogether, knowing the profit that wee doe reape thereby; but that wee may endure them, sighting valiantly, and conquering untill thou hast set the Crowne uponour heads.

day, and so finish our course, vntill wee have gotten the finall conquest, without any grieuous wounds, or foyle; to thing enerlasting glory, and our owne greater triumph and honour in the heavens.

that wee should not bee tempted at all; for thou hast taught vs to account it exceeding ioy, when we fall into divers temptations, knowing the good that comes thereby; but that we may endure temptation, fighting valiantly, and oner comming that when we are tried, wee may have the crowne of glory set vponour heads.

The

wee are uble to-aske; fo The Conclusioner

God thine is the Kange dome, power and glory for ever and ever : Amen.) We have bin bold (Oh gracious Father to bee

all these things from thy heavenly Marefly ic Ben cause all Kingdome,

Power and glory belong onely to thee.

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*We docalfo hereby acknowledge frankly that whatfocuer good things wee enjoy, wee have received them all from thy rich & father-

ly botintie: and are certainly affured, that as thou haft bidden ve to

pray thus, so thou wilt grant vs all thefe things which wee have begged

in thy Sonnes name, and whatfoeuer else is good

for vs, eue aboue all that

For thine is the kingdom, &c.) Weehne

some glory, and

the good of thy

been bolded bee all thefe things of thee Oh hely Father)

I Becker all kingdom power

and glary are onety shine

a We doe ac knowledge that

wee base receined all from thy beauenly bonn-

ty: and are a [ured that then haung bidden

us to pray, wilt graunt us all for thy Sommes

(ake and whatsoener elle is

good for vs : fo farre as Whall

bee for thine

We have beg gedall from the Lord. modun-race

orregidalle ferbe fereun

I Because all kingdome, power and glory are his.

a And we have received all from him.

circulation of sil red ve ins er saigno i Bécaule hee

will grant was all good all that we can aske,

So farre as is for our good

Seeing hee guiderh and ouer-ruleth allthingsto ferue hereunto;

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affored vs, that faith, we shall

c That wee may for forth the glory and happinelle of his kupgdowe.

b And hath

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owne glory and the good of thy people. a For thou Oh Eather) art ab-Colute Lord and King in beanen and in earth. and doft dispose, guide and onerrule all things, as Shall make most for thine owne glory, and the greatest good of us thine obedient subietts and children, band because thou hast affured vethat asking thus in faith, wee shall recesue:

c Thefe things therefore waite for at thy band, knowing that thou will grant them in

wee are able to aske; fo far as shall bee for thine owne glory, and benefit of thy people.

For thou (Oh Father) art absolute Lord and King in heaven and in earth, & doeft by thy mighty power and wifdome, dispose and guide all things, ouer-ruling the very counsels and rage of all wicked men and divels, as shall make most for thine own glory, and the greatest good of vs thine owne obedient subjects and children, band haft affored vs, that asking thusin faith wee shall received

These things (Oh. Father) wee wait for, being certaine that thou wilt grant them in thy due time, that weemay fet forth by goodexpe-

rience

rience the glory of thy dominion and power, with the happinesse of thy Kingdom to all fireceeding ages: 4 whereunto wee doe heereby binde our selues all the dayes of our life, and to line as the loyall fubiects of this thy Kingdome, to thine everlafting glory; e and fo returne al possible thanks, praise and dominion to thy heauenly Maiestie, faying euer, Amen.

Be it so (Oh Lord, holy and true) as we doe fully beleeve that it shall through thy beloved

Sonne.

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f Euen so, Amen, Amen. Come, Lord Icsus, come quickly.

Z3 An

thy due time, that wee may set forththe glory of thy dominion, lining as thy loyall subiests, a to which we hereby binde our selues for euer; and soreturne all possible thankes and praise to thy

mer seamen.

Beit fo (Oh

Lord, holy and

true) as pefully beleene it shal

be through Iesus Christ.

heavenly Ma-

iesty, saying e-

Enen so, Amen, Come Lord Iesus, comequickly. d Whereunto wee binde our selues, and to liue as his subjects all our daies;

e And so returne all praise and thankes, saying, Amen, f Euen so, Lord selus

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Ye that are

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in true feeling and faith: and

you shall in dus time be-

hold his glory, and enioy

the felicity of his cholen.

AN HVMBLE CONFESSION OF SINNES FOR THE

Morning, for private families, or persons, in this or the like manner more faortly.

Lord most holy and most glorious, before whom the Angels fall vpo their faces, ar whole appearing

all the vigodly and impenitent shall cry vinto the mountaines to fall vpon them, and to hide them from thy presence; though infinite in piety to all, who can with bleeding hearts come vnto thee, confessing their vilenesse, and can humbly begge pardon, by a true faith, laying hold vpo thy mercy offered to every repentant sinner in Iesas Christ: Wee, sinfull dust and afhes, dare not of our felues lift vp our eyes to heaven; yet through thy

You may abridge, omit, or cut off any part, if leisure permit not, ving onely to much, as you take most necessary for the prelent time.

deare

deare Sonne we come vinto thee according to thy Commandement and promise, freely acknowledging, that we are leffe then the least of all thy mercies; and therefore veterly vn. worthy of this inclimable flavour to bee thy children, and fellow-hores with Christ Ichus, that but suffering a little here with him, wee thould also raigne with him for enermore And much more ynworthy are we, that wee should enjoy here with so many other blesfings; not onely publike, as thy Gospell, our Prince, peace, so wonderfull deliverances, such preferuation, with all our profperity, but allo primate in our foules & bodies, in our goods, friends, good name, and labours. For wee haue not laboured as weought, to expresse our thankefulnesse, in walking before thee, as becommeth thy children, nor yet had fuch affections towards thy Malestie, thy heavenly Word, ordinances and people, as thy children should.

We have beene so farreoff from being zealous for thy glory, by seeking which way to honour thee most in our whole lives and conuersations, and to set forth thy praises, before all others, or of being ful of indignation for all the prouocations whereby thy Spirit is give-

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ued continually, as that we have not yet foundly hid to heart the dishonours done to theeevery day by all the wicked and vngodly: much leife have wee had our foules troubled for all the abominations committed daily with a high hand to anger thee; chiefely by those, who wallowing in sinne, doe make a profession of impiety, scorne thy threathings, and all who truely feare thy Name. Y Vee have not trembled for our fearefull abuse of all thy mercies, thy long forbearance, manifold forewarnings, and namely , how thou to lately pluckeds vs out of the very fiery fornace; not for that in stead of repenting, we have beene generally more hardened, and thereby have prepared a further way to thy wrath, fous we may wonder at the riches of thy mercy, in sparing vs vnto this day.

have not beene humbled for our owne cause; although wee have not felt Iesus Christ to raigne in our hearts, nor any earnest hungring after his righteousnesse, but our sinnes rather to beare the sway in vs. And for others, albeit we have seene Satan to preuaile wonderfully, seeking to set up his throne every where, in an increase of all profanenesse and iniquity,

destroying

destroying all true power of godlinesse, deuiding the hearts, and weakening the hands of all that defire to yeeld a cheerefull obedience vnto thy Gospell, whereby the ruine of thy Kingdome is fearefully threatned; yet wee have not cryed vnto thee, to take from amongil vs the causes thereof. VVe have not mourned, either for the small number of faithfull watchmen tenderly feeking the fauing of all thy people, nor for the multitude of those who feeking themselves, fuffer Satan to spoyle at his pleasure, neuer regarding the cry of the bloud of Abel. Little care have we had to fave our owne soules, much lesse the soules of others, by vsing all holy meanes of admonition, exhortation, ensample, and whatsoever else ordained to the same end; no not so much, as for the fauing of our kinsfolkes and triends, with those who are committed to vs, but haue faid in our want of care, Am I my bro-, thers keeper? VVee haue not knowne what an honour and happinesseit is to bee thy subiects, much lesse haue weereioyced in it, striuing to increase daily in all dutifull obedience , crying , Come, Lord lesus: Haftenvnto vs thy Kingdome of glory; LORD increase our weake faith : being euer afraid

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afraid of fliding backe from thee, or lest wee should not be found faithfull to the death, vn-

till we have the crowne of life.

And for glorifying thee, labouring to doe thy divine pleasure so cheerefully, wifely, taithfully, and zealoufly as the Angels in heauen, Oh Lord, how negligent and carelesse are wee! even in feeking to know it, and much more in the execution of it, in any fuch fort; when the holy exercises of thy Religion are vivally a wearinesse vinto vs; and wee finde fuch a drowfinesse in our performance of them, and our felues to profit fo little by them, as that we have commonly just cause to hang downe our heads for shame, in remembrance thereof. And when in flead of making this our meate and drinke, fo to doe thy most holy will; it is rather our meate and drinke to follow our owne euill waies and hufts, to whatfoever thing our corrupt hearts doe carry vs.

So farre also are we off from submitting our selves to thy fatherly corrections, yea from seeking to know the meaning of thy rods, what thou wouldest have vs to amend or to doe by them, and from seeing thy love in them; and much more from taking vp our crosses cheerefully, and bearing them to yfully

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ta w for thy fake; that if thou crosse vs but little in any thing contrary to our corrupt hearts, we viually breake forth, if not into open impatiency, yet at least to secret repining or gricuing carnally: that we may wonder at thy goodnesse, that thou dost not cast vs off vtterly, or deale most severely with vs. And finally, so impatient are wee through our vibeliese, to tarry thy leisure, either for effecting the good which we defire, or removing the euils which wee feele or seare, that we are ready ordinarily to rie some vilawfull meanes, in stead of waiting thy good pleasure in the way of righteous field.

Moreouer, whereas without the comforts of this life, we can neither feeke thy glory, nor thy Kingdome, nor yet attend the doing of thy heavenly will, but should be most miserable, if in thy fatherly providence thou shouldest not minister to all our necessaries, and also protect and preserve vs; and therefore thou hast taught vs to cry vnto thee every day, Gine vs this day our daily bread: we(oh Lord) feele our selves vtterly vnable thus to call vpon thy holy name, in any true feeling of our naturall misery, or in faith in thy promises; we are so blinde, as that wee cannot fee the right

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right meanes to ferue thy divine providence; and when we have the meanes, yet are wee altogether vnable to vie the fame, fo as to get one morfel of bread, or to bee nourifhed by its without thy speciall bleffing. And albeit we know all this, and that we are not worthy of so much as the least orumne of bread, ven and that without Christ wee are meere viural pers of all that we have, & every creature accurfed to vs; and doe likewife fee thee daily reaching vnto vs, as from heaven, all the good things that we enjoy, yet can we not fo much as acknowledge aright thy goodnesse, almost in any of them; much lesse give thee the praise due vinto thy heavenly bounty for them. Hereupon it is, that we are so seldome truely content with our estate, reioycing in thee for it as we ought, but so ready to stagger through vubeliefe, when thou withdrawest any one of the meanes from vs: yea that we are so gripple and full of carking cares, so vnable to vee the appointed meanes in repentance and faith, and to commit the bleffing to thy Maiefty: and which is much worfe, and makes our finnes more hainous, when thou bestowest these good things on vs, wee seldome or neuer imploy them as wee ought; that th

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that is, in such sort as they may make most vito thy glory, the furtherance of thy Gospell, the good of thine owne people, with the holy ends for which thou hast ordained them, and committed them vito vs. but vsually we turne all, to the serving of our owne camall lusts and ends; being without all bowels of compassion towards one poore brethren, elther to shew thereby the thankefulnesse that we owe vito thy Highnesse, or our love to Icsus Christ in his members; be they hungry, thirsty, sicke, or in prison, or whatsoever misery lye vpon them, we seldome or never inquire into their estate.

And though these and all other our sinnes, heaped vp in all the course of our life, stand as walls between thy Maichy & vs, hindring good things from vs, bringing on vs innumerable cuils, and about all, indangering vs of thine eternall wrath, yet wer cannot either see the haynousness of our finne, no not by those dreadfull punishments which thou hast in all ages in sied on sinners, and set before our faces in the holy Scriptures for ensumples mor have any true sense our sinners which waite vpon our sinners without speedy and vnfained repentance.

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especially how they deprine vs of the affirrance of thy fauour, and all the benefits thereof. We are veterly without pansideration how these our sinnes are increased, and made more haynous, by the endlesse mercies daily bestowed upon vs, and by such strong meanes as thou vouchfafedst to reclaime vs by a of how we multiply them in thoughts, words, and deedes, every one according to the corruption of our owne wretched hearts, drinkinginiquity like water. Wee cannot be humbled as we ought, no not in the feeling of our most grieuous sinnes, looking at our Saniour, whom we have and doe pierce by them; much lesse can we mourne in the daily sense of our corruptions and wants, being driven to be all waies cleaning our felues in the fountaine of his bloud. And in Read of judging and condemning our selues, wee are alwaics ready to censure and condemne our brethren, for energy flip; yea to feeke revenge for each smallest matter, and can hardly be brought to forgive, much lesse to restore them by the Spirit of meckenesse, or to reconcile our prie nate enemies, by doing who them all Christian duties, and so by all meanes to seeke the fauing of others, that they may obtaine forgiue-

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And albeit Satan stands alwaies at our right hand, to hinder vs from all the good that we should doe, and by our new sinnes continually to proude thee against us, both to ftrip vs of all thy bleffings, and to bring alleuils vponivs, yet we cannot cry; as we ought, to be faued from him and his temptations. We cannot formuch as feethedanger in which we stand, through the multitude, power, and sibtilty of our spirituall enemies; much leffe can we espie and be afraid of their baites, nor yet know the vilenesse of out finfull natures time ning after Satans allurements, and conspiring with him to our vtter perdition ! meither can wee confider how he shewes us only the faire fide of finne, and chooseth the fittest inftruments for his purpose to deceive vs. Wee are not possibly able to keepea remembrance of the whips which follow after our finnes, and how thou wilt certainely make vs (though wee bethy dearest children) to feele the smart of them, especially if they be against our confrience; because thou wilt not have vs condemned with the world, nor bee dishonoured by vs of all other. We forget his deadly malice against thy best servants, how sew have, OF

or doe escape to the end of their lines, with out some grieuous wounds. Wee finde it al. most unpossible to be rightly acquainted with our groffest sinnes, and therefore much more with our innumerable weakenesses so that through our corruption we doe not; neither can wee watch against the first motions thoughts, and occasions of sinning against thee, is thou our Lord and Saujour haft warned vs; nor yet can we becuer preparing and buckling on our armour, that wee may fland fast against him in the cuill day, to preserve our felues, untill the conquest be gotten, and we crowned; but wee are as the Disciples, drowzie and secure, and in extreme danger to be lulled fast asleepe, in the greatest perill; when we are ready to bee vtterly swallowed

Therefore (oh most gracious God, and in Iesus Christ our most tender Father) wee renouncing our selues, doe slie to the throne of thy mercy, beseeching thee to chlighten our blinde mindes, euer to behold our vilenesse; in these and all other our sinnes borhoriginall and actuall; and so to touch our hearts, that we may acknowledge and bewaile burwerschednesse, euen for the body of sinne which

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is in veil and withall ithat wee may day fucht lively hold upon lesus Christour Lord & Sad uiour, to be to washed in the fountaine of his bloud, as we may be without spot and all our finsburied in his grave, as that they may never rife in judgement to condemne vs, accuse or hinder any mercy from vs : And moreover to be so clothed with his perfect righteous. neffe, as to be truely glorious in thy eyes; year fo findified by thy boly Spirit, that there may be a change in verthorowout, both in our selues and in our whole conversations. And thus hereupon we humbly intreat thee, that the light of thy countenance may for thine vp on vs, that wee may have fuch a fweer fence of thy fatherly love and favour, as to make us to rejoyce in thee more then ever wee have done: That wee may bee suery day more filled with contentation and delight in thee, in m. creasing in our louelto thy Maiesty; to thy ordinances and people, in zeale for thy glory and Kingdome; full of life and chebrefulnesse in accomplishing all thy good pleafure : and submitting our selves to thee onely, and thy gracious direction in all things! and formay approve our felues to bee truely thine owne, having all the infallible markes

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markes of thy deare children: That so thou beholding our childlike obedience, mayest delight to goe before vs, & to leade vs by thy word and Spirit, yea by the visible tokens of thy prouidence, protection, direction & bleffing; and fo strengthen & enable vs to watch, and stand fast against our own sinnes and corruptions, yea against Satan and all his subtilty, malice, power and instruments, that wee may goe on, though oft wrestling and weeping through our infirmities, yet more then conquerours, through that Blessed one; in whom thou haft loued vs: And that wee may euer principally ayme at those very ends, the advancement of thy glory, the inlarging of thy Kingdome and people, in performing all thy heavenly will; that wee may never faint nor shrinke, vntill we have finished our course, and approved our felues thy children indeed, and that we shall fully behold and enion thy kingdome, power, and glory for euermore: And that in the meane time having a confident expectation, crying, Come, Lord lefus we may bee euer prepared to stand firme with thee and for thee, for thy truth and people;able to beare the reproch of all the vigodly, as a crowne vpon out heads, and bee amongst them

them that are as the chariots and horsened of Israel, for the saung of our Mation and the Churches of Christ, and that thou mayest turne away the plagues which the same's of all sorts have so long described on any in or

And to this purpole as we intreate thee for the whole Church, to gather forth thine en lect both of lewes and Gentiles that there may be an end speedily of these dayes of fing fo wee befeech thee to raise vp kings and Queenes, for nurling fathers and nurling mo thers to thy poore Church. More particularly we pray vnto thee, for all Christian Churd ches and Realmes; that thou wileftay the rage and fury of Satan and Antichrist; thinkevpon the miseries ofthy poore people, sinctifie their afflictions to bring them to vnfilmed repentance; that thou mayest take their cause into thine owne hand, and that the zeale of the Gentiles may prouoke the lewes, and fo all thy Israel may be gathered. And more specially wee intreat thee for these vnder the Dominions of our dread Soueraigne: that it may please thee to open all our eyes, and to prepare all our hearts, that all forts of vs (feeing thy heavy hand vpon our brethten abroad, and how our fine are increased, about Aa 2 the

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the finnes of all former ages, as our light, with thy mercies and forewarnings have beene greater, and we necrenthe vtter destruction, and yet referred in thy infinite compassion; to try if we would at length repent, and bring forth fruits beseeming thy Gospell) may meete thed with intreaty of peace, in fasting, weeping and mourning. Stir vp chiefly the hearts of all thy faithfull remembrancers, that they with holy Moses may fall vpon their faces, and step vp into the breaches, euer holding up their hearts and hands, that as thou hast so long dwelt amongst vs, nourishing and preserving thy poore Church, so thou wilt continue thy wonted mercies; and that wee may be as Canaan in her beauty, turne away the plagues which our fins deserue. Harken not, &c.

See the floors prayer in the end for our Realmes, and the Church in them, words, Hearten

A thanke squing for private Families or persons for the evening, to be vsed in this manner, or the like, more shortly.

OH Lord God, infinite in mercy, and endlesse in compassion: as in the morning we were desirous to offer vnto thee the facrifice of a contrite heart, in the humble confession

feffion of our finnes and vnworthinesse; fo now are we here present to offer our eneming facrifice of praise and thankesgiving, for all thy goodnesse and mercies rowards vs poore miserable finners And chiefly for that thou hast set thy loue vpon vs, ordained vs to bee heires of thy glory, when there was no more cause of love in ve, then in those whom thou hast ordained for their sinnes, most iustly to be cast into endlesse perdition. That thou hast created vamen and women, when thou mightest have made vs toades or ferpents, and also hast redeemed vs from hell and damnation, and that by the bloud of thine owne Sonne, when wee were veterly fallen from thee by the linke of our first Parents; that all the creatures in heaven and earth could not have payed our ransome. That thou hast also called vs effectually, quickened vs beeing dead in our finnes, begunin vs thy worke of grace, made vs thy children by adoption, fealed vs by thy Spirit against the day of glory let vs and kept vs in the way of life; made thy couenant with vs, and given vs the affurance of all thy fweet promises, and that thou wilt bee our GOD for euermore; and this, Aa3 when

when we were thine enemies, bondflaues of Satan, children of wrath, and in flate of endleffe woe and condemnation. And that thou haft moreover wouch fafed vs to be borne, and to live in the shining light of thy glorious Gospell, and in the dates of peace and prosperity, vnder frich as thou hast madenursing fathers and murfing mothers to thy Church; swhereas thou mighteft have left vs ynder the darkenesseof Popery, and the tyranny of Anpichuift, in all afflictions and mifery: Yea that thou haft granted votto vs fuch deliuerances and preferuations, so wonderfull, and even so miraculous, as thou never granted f greater to any other people; as when thou didft fo visibly fight for us from Hennen & madeft winds and waters to take vengeance on the proud enemy. When thou disappointeds the bloudy rage of their long-expected day, in bringing in and setting vp thine Anounted sernant, our dread Soueraigne, in such an wnexpected and admired peace. And above all, when thou fauedst vs & thy Churches, plucking vs out of the fiery Furnace, euen as it were by his hand alone, when thou mighteft most righteoully have left vs, not onely to have beene confumed at once, which had beene leffe;

leffe; but have given vs vp to as great mileries as ever thou diddeft Inde in her captivity and as thou mayest still for all our iniquities, doe vs most justly. And besides all these, for that thou hast vouchsafed vs withall so many priuate bleffings : as peace in our foules, when thou mightest have left vs vp vnto continual horron of conscience for our sinnes, and to the power of Satan; and that thou half granted vs health, sufficiency of the things of this life many kinde friends about we out good name and credit to be preferred, and thy bleffingon our labours: wheras thou mighted have mit terrys; to have lyen continually bedrids tor mented with most loth forme difeases and sores and as poore Lazarus, to haug diegged our bread from doore to doore, years, hanelyen without in the freets hungry, thirfy maked, or in prison like as thou hast done many as good as our felues) destitute of all friends, in the midst of gruell enemies, adious to ull, our name rottennesse, and wee accurred in all the labour of our hands. And which is yet more then all these, that thou shouldest continue all this kindenesse vnto vs. notwithstanding all our vnchankfulnesse, our great impenitency, and the bardnesse of our hearts; and Aa4 albeit

albeit wee have profited to little by the gracions meanes which thou half fo long vouch-Safed vs, both of thy heavenly Word and ordinances, with thy indgements, mercies, fatherly challesements and corrections. And that in flead of beeing hereby made zealous professor of thy glorious Gospell, full of knowledge and holinelle, fo many lof vs doe goe back ward in all grace and conscience of durwines, others of vs become luke whime, and that repgenerally; the best begin either co stand at a stay, or make so small proceedings in plety as thou mayest justly that up all thy losing kindnesse in heavy displeasure, and can ve off, he mold in whom thou taken and as proie Lazarus, to halpilberom our wherefore, obvender Father, we humbly erand pardoncielells Chain, befeeching thee euer to behold him for vs, and to accept vs in him; and to fet al wates a linely view of thefe and of all other thy mercies before our faces; and especially to grant vs such a sweet feeling of thy lone and faucur, that thou art our deare Father, halt forgiven our fine, and wilt remember our anquity no more, as that wee may daily (more then ever heretofore) thew forth our thankefulneffe, by manifesting our felues!

selves in all true repentance to be thine owne children indeed: That wee may begin more generally to live the heavenly life, increasing euer in our ioy in thee, in contentation with thee, as with G O Dall-sufficient, also in delight in thy Maieffy, in thy wayes and commandements, in study to please thee in all things, and to approve our felues vato thee abone all walking humbly before thee, as in thy presence: That wee may become more feruentin loue towards thy ordinances and feruants, more zealous for thy glory, the inlarging of the Kingdome of thy Sonne; and for procuring the wealth and faming of the beople, with the vitter mine of the Kingdome of finne, Satan and Antichrift, both in our schies and all other; longing alwaies to inio thee fully! That it may in the meane time be vneo usas our meateand drinke, to know and accomplishall thy bleffed will; fo as we may doe it with all cheerefulnesse, wisedome and faithfulnesse, carefull by all holy meanes to have thy Word and Spirit ever to direct is, and to may walke before thee in faith and humility, depending onely on thee : That thou thus feeing our loue and obedience mayeforefoyce to doe vs good , to goe before

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before vs as thou didst before thy people in the wildernesse, in the sensible tokens of thy providence, protection, conduction, bleffing. So that neither our finnes may hinder vs, nor Satan by all his fubrilty, his malice or power; but we may ener be walking away our finnes and corruptions in the fountaine of thy Sons bloud, watching against the first motions and occasions of offending thy divine Maiefty fo much as to our thoughts: And that being armed with all the compleat armour of thy Spirit,& praying alwaies, at least by the lifting up of our hearts, wee may goe on, though of wealtling, and weeping through our infirmities, yet fall more then conquerours through our Lordand Sadiour A That wee may never faint nor frinke, vntill we have finished our courfe with ioy, and flight fee thy Kingdome to come with power, and thy great Name glorified, whereunto we have vowed and confecrated our felues, our frength and abours, in and through thy Christ, whose weate, and whom wee feeke and defire to magnifie both in life und in death. Heare visit all thefe things igood Lord) that weathus walking, may escape the miseries of sinne, yen the very rods, whereby thou correcteft the faults of thine hefore owne

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owne children; and that we may honor thee, adorne thy Gospell, repaire thy image dailys grow in our affurance, and power in our praye ers, increase in all graces; difmay and drive away Satan with all his temptations and act culations, stop the mouthes of all the wicked, or beare their reproch as a crowne on our heads; and obtaine boldnesse to bee ready to stand for thee, thy truth and servants. Yes that moreover by this our holy watchfulnesse wee may get and keepe a good conscience; which is a continual feast and not onely bee fure to escape that lake and torment, which all impenitent finners must endure for evermore: but also attains the crowne laid up for all those who walke with these even the ions that never eye faw, nor never care heard, nor euer entredinto mans heart to confider of and even in this life, to have the beginning of the fame in righteousnesse, peace and loy, with affurance of the gard of the Angels, & all other bleffings thereunto belonging, and to beable to cry euer : Come, Lord lesus, come quickly at And to the end that we may never deceins our selves, imagining our case to dece good; when we are but carnall worldlings, or meere hypocrites grant that wee may daily (and

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more specially before the Sabbaths) examine and try our spirituall estate, how we grow in all graces, both in walking more conscional bly in all thy commandements, and in faith in thy promiles, and also in the power of all true godlinesse: That wee may thereby not onely avoide all hardnesse of heart, lukewarmenesse, seeping in any sinne, preuent an euill conscience, with the dreadfull punishments thereof, and bee kept from Satans power; buralfo may get Atong confolation, that we are living members of Christs my-Micall body his very sheepe to stand at his right hand, and be incouraged to strive forward to perfection, and may thine as starres in the chithy to thy honour, the good enfam-ple and fluing of thy people: having Christ lefus our King, Prient, and Prophet; and wee made Kings & Priests vinto him for evermore. Saue vs from backfliding from thee after the manner of this cuillage, and from all the causes of it; from conceitednesse of the goodnesse of our estate, or standing at a stay; because when we goe not forward in Christianity, we goe backward in thy iustice, for making so base raccount of thy heavenly gifts. Preserve vs from the neglect of any of the meanes

meanes of grace, chiefly of the principall, the holy and faithfull mimiltery; from vnfaithful nesse in our calling, from committing or sis uing in any knowne finne, without speedy and vnfained repentance. Grant vs to glorific thee according to our knowledge of thee, left thou give vs vp to vile affections, and to a reprobate sense for falling therein. Inable vs to receive not onely thy facred truth, but the found love and practice of it, lest thou leave vs vp with those that perish, vnto the strong delusions of Antichrists wherewith such multitudes are daily more and more fo miferably bewitched. Keepe vs from doting vpon any thing in the world, or from ever fetting our hearts upon ought, but onely upon thy divine Maiesty, with the things that concerne thy glory and kingdome: That wee may vie the world, as if we vsed it not, onely under thee and for thee; being preserved from all familiarity with the vingodly, and thereby from the contagion of their abominations, which cry to heaven for vengeance continually. Strengthen vs to be resolute against enery sinne, to chuse rather to endure any misery, then to prouoke thee, by doing but the least thing whereby wee feare wee shall offend thy holinesse.

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is rholinesse: because doing any thing so, we preferre our selves before thy greatnesse; and may have just cause to feare the losing of thy fauour and love, or surely of the seeling thereof, whereby we may come to that estate, that is we had all the world, we would give it to bee freed, and to be assured of thy savour agains.

Preserue in vs alwaies a tender conscience. by these meanes and the like, that wee may watch ever against all worldly cares and delights, or whatfoeuer may steale away our hearts, or any way abate out love vnto thee; that we may have our eyes alwaies ar thee, as the eye of Servants at the hand of their Mafter: Because then thou wilt alwaies watch ouer vs for good, thy fatherly prouidence shall feede vs, and supply all our wants, thy faithfull protection shall make vs fafe. Then shall we know our schees thy generation, our righteousnesse shall daily shine more and more to thine everlatting praise. Thy louing kindnesse shall endure for ever vpon vs, and vpon our. childrens children; we shall be amongst them, who fland in the breach to faue the Iland, here enjoying thee with vs in the earth, and in the heavens, in fulnesse of happinesse for evermore. Thus shall we continue waiting forthy glorious

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glorious appearing, that thou maist fay vnio each of vs, Well done, good and faithfull feruant, thou hast beene faithfull in little, I will make thee ruler ouer much; enter into thy Mastersioy : and ener longing to heare that ioyfull sentence, Come, ye bleffed of my Father, receive the Kingdome prepared for you: when I was hungry you gave me meat; when I was thir! sty, you gave me drinke, when I was ficke and in prison, you came unto me and visited me. Heare vs, most merciful Father, in these our requests, and in all other things needfull for vs, or any member of thy whole Church, for thy deare Sonne Jesus Christ his sake; in whose Name we conclude, begging thefe and enery grace, and praising thee for every of thy mercies, faying as he hath raught vs, Our Father &c.

A short Forme of daily Prayer for prinate Families, consisting of thankes-giving, consession, and Prayer.

LORD most blessed, and holy, who keepest coverant and mercy for ever, for all who desire to searce thy great Name, and to walke humbly before thee.

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thee, in the narrow path of life; wee thy ferunits doe here proftrate our felues before thy glorious Maiefly, defiring to to walke, and now to offer our facrifice of praise and thanks for all thy gracious favours. Wee magnifie thy goodnesse, that thou hast beene pleased freely to ordaine vs to life; to buy vs from hell, by the bloud of thine owne deare Sonne; to vouchsafe vs to be borne in these dayes of the Gospel; to call vs by it to this state of grace, to be thing own children; and that thou hast prepared for vs an euerlasting weight of glory in Heaven, after that we have here glorified thee by suffering a little, and endeauouring truely to keepe thy Commandements. Wee praise thee, that thou hast reuealed thy holy will vnto vs, to give vs thine owne Name to bee called vpon, for all things needfull for this and the better life: and that calling in faith, in the Name of thy beloued Sonne, thou art ready to grant them unto vs, aboue all that wee can conceiue. That thou hast ginen vs his bloud to be a perpetuall fountaine to cleanle vs from all our sinne, and thine owne selfe to be our fuccour, against that old Serpent; who by his subtile temptations seeks day and night to destroy vs: and also from the innumerable cuils, which

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which through our corruption and his malice, wee are in danger of every moment and so preservest vs for thy glorious Kingdome.

Oh tender Father, we acknowledge, wee have not walked worthy of those so great fanours, but are lesse then the least of them. We have not reioyced and delighted in thee and in thy heavenly Gospell, as we ought. Wee haue not beene affected with the dishonours done unto thy facred Maiefty, through the abounding of iniquity, or the defolitions of thy Kingdome, and the mileries of thy boore feruants: much leffe have we fludied and bent our thoughts as we ought, how we might honounthee, or what we might doe for thy great Name and people. We have not shewed forth that cheerfulnesse in thy service, in doing thy heavenly will and Commandements, as in fulfilling the delires of our owne carnallaffections, & in those things when into our sinfull hearts have carried vs. Though thou half giuen vs all goodthings abundatly; yet have we very seldome had our soules lifted up to thy heavenly bounty to beg them, or to praise thee for them as we ought. Wee have not had our eyes open to fee thy mercies in these earthly Rb

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bleffings, much leffe in the multitude of thy heauenly fauours. Wee have not perceived our vilenesse and misery by our sinne, if thou shouldest looke and deale with vs in thy iuflice: and thereupon wee haue not effeemed of the fountaine of thy Sonnes bloud, set open to vs to purifie vs; nor of his absolute righteousnesse to clethe vs, that we might appeare euer glorious in thy eyes : neither haue wee beene so tenderly affected toward our poore brethren, to forgiue, loue, and pray for them, that they might be partakers hereof, as we should. O Lord, wee have not knowne what it is to bee rescued and shrowded from Satan and his power, and deliuered from those many cuils, both bodily and spirituall, which would continually ouerwhelme vs for our finnes, if thou protectedft vs not; whence we have not beene afraid of finning against thee, much lesse have wee watched and prayed as we should; or sounded forth thy praises for all our deliuerances and preservations, with all otherthine vnspeakable mercies.

Prayer.

Oh gracious Father, cause the light of thy countenance to shine upon every soule amongst us; assure us that thou art our tender Father. Open our blinde eyes every day more and

and more to see our happinesse, and how much we are bound vnto thy heavenly goodnesse for the same. Oh that now thou wilt so frame vs by thy bleffed Spirit, that we may approue our selves thine owne children before all the world, full of faith in thy sweet promises in Christ, & of humility in regard of our owne vnworthinesse; ful of loue to thy Maiesty, thy ordinances and servants, that wee may be filled with the zeale of thy glory, ever studying the good of thy house; mourning for all the abominations and prouocations, whereby thou art dithonoured, and for the prevailing of thine and thy Churches enemies. Teach vs to know, and make conscience of every part of thy facred Word, friging to beeas cheerefull and faithfull in doing all thy holy and bleffed will, and especially in our particular callings, as thy heatenly Angels, faying euer in our hearts, I am here, Lord, to doe thy will, to leave all at thy command, to offer vp whatfoeuer is dearest vnto mee for thy saufe. Inable vs to depend wholly upon thy fatherly prouidence, protection and direction, vfing onely the meanes in faith and repentance, which thou haft ordained for obtaining and effecting whatfoever good wee defire for out Bb 2 felues.

schoos or thy people, or for turning away all enils; leaving the events vnto thy heavenly wisedome. Cause vs in all our waies to acknowledge thee, and so to rest upon thee and thy bleffing, as on our most tender Father, who canft not faile vs nor for fake vs. Make vs. to feele the weight of our finnes, to trauell vnder the burthen of them, through the multitirde and heinousnesse thereof, especially if we haue been ouertaken by any which haue been presumptuous, or scandalous: to feele our corruption as a death vnto vs, to fee our vileneffe and mifery thereby: that wee may alwaies be washing in the fountain of thy Sons bloud, and begging instantly those robes of his right confinelle, that we may be euer gloridus in thy eyes. Oh give vs tender hearts towards our brethren, not only to forgive them, but to feele and beare their burthens as our owne; yea to pray for them, being oflike affection, and even for our very enemies, and to feeke by all holy meanes to gaine them vnto Christ Good Lord, so worke in vs by thy bleffed Spirit, that we may feate alwayes the offending of the eyes of thy Holineffe, fo much as in our thoughts; to watch and pray continually, left we should fall into temptati-

on, or yeeld vnto the least motion or occasion of euill. Make vs ener to suspect all our waies, remembring our weakeneffe, the dogging of Satur, the corruption and fallenesse of our owne hearts, which are ready alwaies to betray vs into his hands, if that thou never fo little leave the protection of vsnamen of asya Thus (good Eather) enable and firengillen vs, enermore to demeane out felues, as abofe to whom thou hast vouch fised so higher calling, and for whom thou half done forgreat things, and canft deny vs nothing that work aske. That we may alwaies in all thankefulnesseacknowledge thy Soneraignor, power, and faithfulnesse, founding forth this prayer for enermore. And finally, that we mand the uerable to reflin full affirmade voon on the therly love for all good things, ifor dur schuels, and thy whole Church, through felius Chica, faying alwaies, Amen. Euen for comexitord lefus, comequickly. tile Republic Sales Coving a firm of the boue all, wee glorife director for long the boar we are rikers of all thefe good things, and in whom rdy

A briefe forme of Prayer for private Families or persons.

H Lord God, most holy and most glorious; wee poore earth and afhes, loaden with sinne, dare not of our selues lift vp our eyes to heauen: yet through thy deare Son, whom thou hast given to bee not onely our Saujour, but also our Aduocate and Intercesfor, to put vp our fuites, to make vs, and our prayers accepted; we are bold to approch to the throne of grace; desiring to offer vp our perpetuall facrifice, of praise and thankes for all thy mercies. Wee magnific thee for our free election in him, our creation, redemption, adoption, inflification, fanctification begun, with our glorification to bee fully perfected through him in the heavens; and for innumerable outward favours, as namely, of thy heauenly Gospell, with our peace, health, Arength, prosperity continued vnto vs, notwith flanding affour fins and infirmities, with all the malite, power and subtilty of Satan and of all his influments against vs. But aboue all, wee glorifie thee for Iesus Christ that Sonne of thy love, by whom we are partakers of all these good things, and in whom thy

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thy promises are yea and Amen; and also for the consolations of thy Spirit, whereby wee are sealed against the day of Redemption. Oh affire vs, deare Father, daily more and more of thy loue and fauour in him; Inable vs in beleeuing to reioyce in thee as in our tender Father, more then ever wee have done; more to content our selues with thee, as with Godal-sufficient, to goe forward, delighting our selves in thee daily more and more; studying how in token of our thankfulnesse, weemay still more please thee, and approve our felues vnto thee, walking more humbly before thee, having our eyes more in heaven with thee, or longing after thee increased to enjoy thee fully. In the meane time, youchlafe vs to have the zeale of thy glory and Kingdome, more kindled in our hearts, fludying what we may doe to honour thee, making that the chiefe end of all our thoughts; words and actions, and how wee may inlarge and promotethy Kingdome, and righteousnesse, procuring the wealth and faving of thy people, with the viter ruine of the kingdome of finne, Sutan and Antichrist. Let this hereupon be vnto vs, as our very meat and drinke, to know and accomplishall thy heavenly will wisely, faithfully Bb 4 ipolarmo)

Abriefe forme of Prayer,

fully and cheerefully, even as thy glorious Angels; and to receive all thy fatherly cha-Risements as from thy hand; to have a fanchified vie of them, that we may ever be bettered by them. Make vs able to rest vpon thy fatherly prouidence for all good things, for this and the better life, to vie onely the means in vnfained faith and repentance; committing events vnto thee, being content with thy doings. Affift vs fo to beleeue and obey thee, as thou mayest delight to doe vs good, that wee may fee thee conducting, prospering, and protecting vs, vntill thou thalt bring vs to thy Canaan. Oh let not our fins hinder thy mercies; wash vs from them all in the bloud of thy Sonne, that wee may be without spotin thy presence, & so cloath vs with his righteousinesse, that we may be glorious in thy eyes. Inable vs by thy holy Spirit to ouercome all our fins and corruptions, especially those wherby wehaue most dishonored & proubked thee. Make vs rederly to forgine others, & to feek all good vnto the, which may be for thy glory and for their faluation; mourning with them that mourne, laying to heart their miferies as our owne. Strengthen vs against Saran and all his temptations. Arme vs with all the compleat

compleatarmour of thy holy Spirit, that watching and praying, we may be delinered from all euill, that we may never be overcome, but may put that wicked one to flight: That thus we may goe on more then conquerors, neuer fainting nor thrinking, until we that have finithed our courses with toy, & shalleethy kingdom to come with power, & thy great name glorified; wherunto we have vowed and confecrated our felues, strength and labours, with all that thou haft youch lafed vs. For to thele ends, oh Christ, we have received all from thee; thine is all Kingdome and power; thou must raigne, vnull thou hast purall thincenemies vnder thy feete. Thee therefore with the Father and the holy Spirit, we define to magnifie both in life and death. Euen for Lord Iefus accomplish allow defires a veli such has

Neither doe we pray for our selues alone, but for thy whole Church Gather forth thine cleen both of the sense Gentile. Let the sense of the Gentile be a meanles to promoke the sense of a holy emulation. Grant to this purpose, who sained repentance to all the Churches Shinchife thy corrections onto them, but his end. Raise vp Kings & Queens for nursing fathers and mothers to thy poor children. Those that

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are fuch, make them ten times more. Keep the from all the forceries of the whore of Babylon, & all her bloudy practifes. About all, faue our Soucraign Lord & King, by who thou haft fo wonderfully preserved vs; with our Queene, the Prince and Princesse Palatine, and all their Royall progenie and Realmes, together with all other Kings, Princes, States, Councels, Nobles and Magistrates professing thy name, with all the faithfull Ministers and people both at home and in forraigne parts li Raile vp for them all, some teremies to discouer the iniquities and the approching of thy judge-ments still more and more: and that in the Spirit and power of Ionah and Eliah, they may helpe to turne againe all hearts vnto thee: Whereby thou mayest in mercy think vpon, and faue thy poore people, repairing all their breaches. Take away all the causes of our diuisions, that we may be all of one heart; and comfortall that mourne in Sion. Strengthen all that furfier for thy Name, with faith, wifedome, courage, constancie, patience, cheerefulnesses with a joyfull expectation of the bleffed end, which thou wilt one day certainly make of all our trials, and of all the trials of the Church. Fight thine owne battels; maintaine

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taine thine owne causes; glorifie thine owne Name; cleare the innocency of thine owne people; the muth of thine owne Word and workes : but discouer the wickednesse of all the practices and doctrines of the enemies of thy Church. Remember what thou hast done in former ages to the bloudy enemies of thy Church, as to Pharaoh, Haman, Achitophel, Balaam, Sennacherib, Rabfake: when and how thou hast gotten thy selfe the victory, and shewed thy selfe wonderfull in judging betweene thine owne people, and betweene the aduerfary. How, even when all meanes have failed in heaven and earth, and that there hath beene none to looke or cry vnto, but to thine owne Maiesty; that when they cryed to thee in their troubles, thou delivered them from their diffresse. Oh Lord, so powre downe the Spirit of prayer vpon all the Churches, that we may fend up fuch loud and ioynt-cryes, as we may even inforce thee once againe in compassion to shew thy self wonderful from heauen in fairing thy people, and being avenged vpon the proud adversaries; that so bee may fing with the heavenly Angels Bleffing, honor, glory, and power be vnto him that fitteth vpon the throne and into the Lamb for ever. Heare

Abriefe Prayer for the Church.

Heare vs, oh gracious Father, in these our requests, and all other necessary for vs, or any member of thy whole Church, for thy Christ his fake to whom with thine owne Maiefty, and God the holy Ghoft, be praise and glory, power and dominion, now and euermore, Amen.

A Prayer for our Realmes, and the Churches in them, which we may adde to the former, according to time and occasions.



S wee have begged these mercies for every one of thy chosen flock, fo more specially wee intreat thee for these Realmes of Great

Britaine and Ireland, wherein thou haft fo long dwels, and also nourished and preserved the Church Oh continue thy wonted mercies. Let vs euer bous Canaan in her beauty. Turne way the plagues which our finnes deferue, and the miferies which thou haft brought on others. Hearken not to the cry of our limes, though exceeding grienous; but looke to the prayers and teares of thy faithfull ferumts. Saue thine Anounted. Let him be as the apple of thine owne eye. Haft thou

thou not given him for the preferring of thy poore flocke, and miraculoufly faued vs againe and againe, by his hand? Dock thou not make him the breath of our nofirils, fo binding vs and ours fill more firmely to his Maiesty and his Progeny for euer? Oh then let him euer bee as Duuid, according to thine owne heart, in all zealous affection to thine House, and tender care for vs thy people: And let all the hearts of thine owne servants bee alwaies towards him and his feede, as the hearts of the good people were towards David, that they may finde by good experience who they are that loue him truely. Bleffe our gracious King Charles, that he may be graced as Salomon, in all his true glory to fucceede after David. Blesse the renowned Fredericke, the Noble Count Palatine, and with him the most vertuous Princesses Elizabeth his Wife Presente all the Royall Progenie, that there may never want a man thereof to fit vpon the Throne. Let not our finnes full voon them: but let thy mercy ener compalle themas a wall of fire to confirme all their, and thy Churches enemies. Bleffe likewife our Hononrable Councell, Nobles and Magistrates, with

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Abrica Serme of Prayer,

of the all other Churches, Princes and States let all their hearts as one mans, for advancing thy glory, promoting thy Gospell, procuring the wealth and saving of thy people, with the vtter ruine and downefall of Antichrift, and of all Atheisme and iniquity. Place every where a conscionable learned Ministery. Let thy hand be voon soule-murtherers, and all who have enill will at thy Sion, to their focedy conversion or confusion. Comfort all thy comfortlesse servants in euery place. Sanctifie the trials of every one of them, to feeke thee more instantly for themselves and for thy Churches, waiting for the happy iffue Lord, fight thine owne battels against that Romane Antichrift, and all other secret enemies. Maintaine all thine own causes. Glorifie thine own great Name. Cleare the innocency of all thine owne faithfull people, the truth of thine owne words and workes; but discouer and confound the wickednesse of all the practices and doctrines of the enemies of the Gospell. Be gracious to all knit vnto vs by any more speciall bonds, and chiefly in requiting the love of all those whom thou hast made instruments of our comfort. Heare vs for them who have defired our prayers, according to their Seueral

severall necessities. Bless the we line, dwell with vs, shew vs th ng thy presence. Let thy sweet voyce sour ng our cares, and the light of thy countena he shine ener vpon vs, to fill vs with righteous nd nesse, peace and ioy in thee, so to bee able to ry wait for thy glorious appearing. Heare et vs, Oh Father, for Jesus Christs all fake, our onely Lord eand Saujour, Amen. ke Humphiy d, ne nvn ne ne nd es re he u 10

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er) that there hath en chiertale for Prayer, ample may belt put it in os fall in each Edition, to make hath but a acart to learn to the under in being able to pray thus may he pan this worke, And herein heavore earnolly, for ther belides is a Mogranted of all the the ob h froud fludy whilftthe world flanforme or rule for Prayer, yer could me firth 4 one as this of our Sauiors. wiledome, none that can have that which this Prayer hath, when we are aine and faith: for then hee that game is he is vadoubtedly prefent, he then hea perizions fo farre ashe feeth beft. Vie to be the truth hereof. Yet neglect no werall necessities, but bleffe the Lord in officen voon this firong affurance that the very words of our Saujour; that if Christ were thus prepared & had fee our pray thathen we fhould yet fee his e heightly, and his Kingdome to cuer wedid fee it before the all iniquity, to wanish faster sequenant of peace to beereall the fignes of his anger viterly his therefore cheefefully and conperience in the felfe will make thee confident min waiting on the God, entill thou its his on the felicity of his cholest, to be in the arther in the beaucas

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